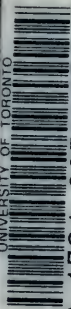


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E A S T I N D I A N I S .

CONTAINING

An Account of the Manners, Customs, &c. of the NATIVES,
With a Geographical Description of the Country.

COLLECTED FROM

Observations made during a Residence of Thirteen Years,
between 1776 and 1789, in Districts little
frequented by the EUROPEANS.

BY

FRA PAOLINO DA SAN BARTOLOMEO,

Member of the Academy of Velitri, and formerly Professor of the
Oriental Languages in the Propaganda at Rome.

WITH NOTES AND ILLUSTRATIONS BY

JOHN REINHOLD FORSTER, LL.D.

Professor of Natural History in the University of Halle.

TRANSLATED FROM THE GERMAN

BY WILLIAM JOHNSTON.

L O N D O N .

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P R E F A C E.

THE original of this work appeared at Rome in the year 1796*. A German edition was published, in 1798, at Berlin, by the well-known Dr. John Reinhold Forster, with copious Notes; and from the latter the English Edition now offered to the Public has been translated. The Notes, a very few excepted, the Translator has retained, and it is hoped they will be found useful to illustrate various parts of the Text.

The author, Fra Paolino da San Bartolomeo, a barefooted Carmelite, resided thirteen years in India, and therefore may be supposed to

* The title of it is: *Viaggio alle Indie Orientali, umiliato alla Santità di N. S. Papa Pio Sesto, Pontefice Massimo, da Fra Paolino da S. Bartolomeo, Carmelitano Scalzo. Roma presso Antonio Fulgoni. L'anno 1796.*

have been well acquainted with the subject on which he treats. He was born at Hof, in the Austrian dominions, in 1748; and, before he embraced the monastic life, was known by the name of John Philip Wefdin. He was seven years Professor of the Oriental Languages in the Propaganda at Rome, and since his return from India has published several works relating to that country.

In regard to the present work, Dr. Forster, in his Preface to the German Edition, says:

“ It is the more valuable, as the author understood the Tamulic or common Malabar language; and, what is of more importance, was so well acquainted with the Sanscred, (a language exceedingly difficult,) as to be able to write a Grammar of it, which was published at Rome in 1790*. It appears from some of his quotations, that he understood also the English and French.

* *Sidharubam, seu Grammatica Sanscredamica.* Romæ, 1790.—He is the author also of the following works: *Systema Brahmanicum*; and, *India Orientalis Christiana, continens foundationes ecclesiarum, seriem episcoporum, missiones, schismata, persecutiones, viros illustres.* Romæ, 1794.

“ His

“ His knowledge of the Indian languages has enabled him to rectify our orthography, in regard to the names of countries, cities, mountains, and rivers. The first European travellers who visited India were, for the most part, merchants, soldiers, or sailors; very few of whom were men of learning, or had enjoyed the advantage of a liberal education. These people wrote down the names of places merely as they struck their ear, and for that reason different names have been given to the same place in books of travels, maps, and military journals. To this may be added, that the authors were sometimes Dutch, sometimes French, and sometimes English; consequently each followed a different orthography, which has rendered the confusion still greater. The author of the present work thought it of importance to correct these errors; a task for which he seems to have been well qualified by his knowledge of the Indian dialects. Thus, for example, he changes the common, but improper, appellation Coromandel into *Ciòlamandala*, Pondichery into *Puduceri*, &c.; but the Reader ought to remember, that, as the author wrote in Italian, his *c* before *e* and *i* must be pronounced *tch*, &c.

“ As the changed orthography of the names of countries, cities, and rivers, rendered a Geographical Index in some measure necessary, one has been added at the end of the work.— Readers acquainted with the tedious labour required to form such a nomenclature, and who may have occasion to use it, will, no doubt, thank the Translator for his trouble.”

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ERRATA.

- Page 28, last line, for *Krishavaram*, read *Krishnavaram*.
 56, sixth line from the top, for *Condur*, read *Coudur*.
 64, third line from the bottom, for *Tindacalla*, read *Tindacalla*.
 125, first line, for *Clagnil*, read *Elagnil*.

A
V O Y A G E
TO THE
E A S T I N D I E S.

B O O K I.

CHAPTER I.

Arrival at Puduceri (Pondichery)—Coast of Coromandel—Going on shore—Capuchins—Jesuits—Description of the City—Its trade—Fortifications—White ants—Bitter drops—Error of the heathens in regard to Christianity.

THE ship *l'Aimable Nannette*, commanded by Captain Berteaud, in which I sailed from l'Orient, arrived in the road of *Puduceri** on the 25th of July 1776, after a tedious passage of six months and as many days. Our patience was, therefore, almost exhausted; and we longed not a little to set our feet once more upon dry ground. We directed our anxious looks towards the shore over the blue waves, and flattered ourselves with the

* Pondichery—Respecting the author's orthography of names I have said a few words in the preface, to which the reader is referred. F.

hopes of reaching it that evening*: but, as the duration of the twilight is exceedingly short in India, night suddenly overtook us, disappointed the accomplishment of our wishes, and spread her dusky veil over both sea and land. At sun-rise next morning we saluted the citadel of *Puduceri* with eleven guns; a compliment which the garrison returned with nine, and at the same time hoisted the French flag.

The coast of *Ciòmandala* †, which the Europeans very improperly call *Coromandel*, has at a distance the appearance of a green theatre. The sea-shore is covered with white sand; and a multitude of beautiful shells are here and there to be seen. The country is intersected by a great many rivers and streams, which flowing down from the high ridge of mountains on the west, called the *Gauts*, pursue their course towards the east, and discharge themselves into the sea; some with impetuosity and noise, others with gentleness and silence. In the months of October and November, when the rainy season commences, these streams are swelled up in an extraordinary degree, and sweep from the mountains a multitude of serpents,

* The passage, from England or France, to India is commonly reckoned to be six months; but it depends upon circumstances whether the voyage will be longer or shorter, and particularly on the season of the year and the situation of the place to which the ship is bound. As the monsoons, or *muffongs*, change every half year in the Indian seas, vessels bound to a certain place must often take a long circuitous course in order to fall in with the wind proper for conducting them to it. The change of the monsoons is always attended with violent storms, by which ships in the open sea often sustain great damage. The passage to India must, of course, be often prolonged. I, however, know instances of ships going thither from Europe in five months. F.

† In the original there is here an error, either of the author or of the press; for throughout the whole work this coast is always called afterwards *Ciòlamandala* (*Tscholawandala*). F.

which,

which, to the no small terror of the unexperienced traveller, they carry a great way out with them into the sea. This, in all probability, has given rise to the fabulous tales of sea-monsters, which some pretend to have seen in the Indian ocean. The land here is covered, to a considerable distance, with trees of all kinds, and particularly that called by the Europeans the real Indian palm or the coco-nut tree. The Indians give it the name of *tenga*, and make much use of it for planting neat gardens, with which not only the coast of Malabar, but a great part of that of *Ciölamandala* also is, in a manner, overspread. Various hamlets and villages are interspersed between these gardens, and the whole surrounding country delights the eye with never-fading verdure.

During my travels through India I found the climate every where mild and healthful; and in no place did I hear complaints of bad weather. The Indians generally sleep with their doors and windows open, except when there is any appearance of the *Caracatta*, which is a certain kind of wind that blows from the quarter of the *Gauts*. This chain of mountains begins at Cape *Comari**, in the eighth degree of north latitude, and extends thence towards the north; so that it almost intersects India in the middle. The eastern part is called *Ciölamandala*, that is, the *land of millet**; the western *Malayala*, or the *land of mountains*. The latter is called by the Arabians and Europeans Malabar, or the Malabar coast. The *Gauts*, the highest ridge of moun-

* The southern extremity of India is, in all the European maps, called Cape *Comorin*; the author, however, gives it the proper Indian name, *Comari*. F.

† The eastern part is, without doubt, called the *land of millet*, because the Indians cultivate, in their fields, various kinds of that grain, such as the *Holcus Sorghum*, *Holcus Durra*, &c. F.

tains in this country, occasion that difference in the weather, and that remarkable change of seasons which take place on both these coasts. This is one of the most singular phenomena of nature ever yet observed. On the coast of *Ciòlamandala* the summer begins in June; but on the coast of Malabar it does not commence till October. During the latter month it is winter on the coast of *Ciòlamandala*, whereas on the coast of Malabar it begins so early as the 15th of June. The one season therefore always commences on the east coast at the time when it ends on the western. When winter prevails on the coast of Malabar; when the mountains and valleys are shaken by tremendous claps of thunder, and awful lightning traverses the heavens in every direction, the sky is pure and serene on the coast of *Ciòlamandala*: ships pursue their peaceful course; the inhabitants get in their rice harvest, and carry on trade with the various foreigners who in abundance frequent their shores. But when the wet season commences; when these districts are exposed, for three whole months, to storms and continual rains, hurricanes and inundations, the coast of Malabar opens its ports to the navigator; secures to its inhabitants the advantages of trade, labour and enjoyment; and from the end of October to the end of June presents a favourable sky, the serene aspect of which is never deformed by a single cloud. This regulation of nature appeared to Strabo, the geographer, altogether incredible; and he, therefore, abused those travellers who, on their return from India, asserted that in the course of the year, in that country, there were two summers and two winters. In this manner must the writers of travels often suffer

* When Bougainville returned from his voyage round the world, some conceited Parisian ladies asked him how the Chinese women

fer by the ignorance of their readers*. “When I called in the aid of commentators to illustrate such passages,” says Chardin, “I every where observed the most palpable errors; for these people grope in the dark, and endeavour to explain every thing by conjecture.”

On the 26th of June I left the ship about noon, and, in company with M. Berteaud the captain, went on board a small Indian vessel of that kind called by the inhabitants *sbilinga*. As it is exceedingly dangerous and difficult to land at *Puduceri* and *Madraspatnam*, these *sbilingas* are built with a high deck, to prevent the waves of the sea from entering them. This mode of construction is, however, attended with one inconvenience, which is, that the waves beat with more impetuosity against the sides; raise the *sbilinga* sometimes towards the heavens; again precipitate it into a yawning gulph, and, at length, drive it on shore with the utmost violence*. In such cases the vessel would be entirely dashed to pieces, if the *Mucoas*, or fishermen, who direct it, did not throw themselves into the sea, force it back by exerting their whole strength, and in this manner lessen the impetuosity of the surf. I was greatly alarmed before I reached the shore; and

women were dressed. On his replying that he had never been in that country, they were much astonished, and could not comprehend how it was possible to sail round the globe without being in China. Questions have been asked me and my son George, at which we could not help laughing, at least afterwards. F.

* On the flat coast of Coromandel there are no harbours; and, for that reason, neither people nor goods can be conveyed on shore from ships but in these *sbilingas*. This labour is very dangerous even for such small vessels, as the flatness of the coast for so great an extent renders the breakers extremely violent. The English, in all their wars, have lost many of their ships for want of a harbour on the eastern coast; and therefore it is of the utmost importance to them to have possession of the excellent, safe, and spacious harbour of *Trincomale*, on the east side of the island of *Ceylon*. F.

was so completely drenched by the waves, that the water ran down my back.

When I approached the city, I was exactly in the same state as if I had entered a furnace; for the sun had rendered the sand, with which the shore is covered, almost red-hot. The reflection of his rays caused an insufferable smarting in my eyes, and my feet seemed as if on fire. I was met on the road by some Indian Christians, who conducted me to the convent of the Capuchins, in the southern extremity of the city. These good fathers were then employed in building: for the English, in the year 1764, had bombarded *Puduceri* from their ships lying in the road; and the poor Capuchins, as well as others, felt the effects of their vengeance, their church and convent being converted into a heap of ruins. The English, perhaps, were not acquainted with the maxims of the Pagan Indians, who consider it as an unpardonable crime to destroy the temple and house of God; for they say, *Covil kettium tannir pandel kettium nashikarudase*; which may be thus translated: "It is never lawful to destroy a temple, and the halls in which travellers have lodged." For want of room the Capuchins were not able to admit me into their convent, and therefore I repaired to the French missionaries, belonging to the so called *Missions étrangères*, who resided in the pagan quarter of the city. Here I found the procurators of this establishment, Messrs. Jallabert and Mouthon, by whom I was received with every mark of kindness and attention. After dinner I took a walk to the Jesuits' college, where I saw Father Julius Cæsar Polenza, a learned Neapolitan, who was celebrated on account of his political talents, but still more on account of his knowledge of the Tamulic language; also Father le Fabre, Father Anzaldi, and fifteen other missionaries who had not
long

long before assembled there, for the first time, from *Tanjaur* and *Madura*.

The governor of *Puduceri*, at that time, was M. Law de Lauriston, a man of very moderate principles, who perfectly understood the art of living in a state of peace and friendship, both with the English at *Madraspatnam*, and the Pagan Indians his neighbours. Few of those who preceded him in the government of *Puduceri* possessed the same virtue. On the contrary, most of them made it their chief study to endeavour to extend their dominion. This man's prudence and moderation were not, therefore, approved by some of his hot-headed countrymen; and *Sonnerat* * inveighs bitterly against the friendly reception which Lord Pigot the governor of *Madraspatnam* experienced when he passed through *Puduceri*. *Cum vitia profunt, peccat qui recte agit* — When vice thrives, those who act right become criminal.—The moderation of M. Law de Lauriston could not then fail to give offence to illiberal minds, subject to the impulse of their passions.

Puduceri, in my time, was a large and very beautiful city. The governor resided in an elegant palace. It was not uncommon to see a hundred covers on this gentleman's table; and I once had the honour, together with M. Jallabert, of being invited to one of his entertainments. The city, towards the north and south, is defended by excellent fortifications, constructed in the year 1769, under the direction of M. Bourcet, who also formed the plan of them. In the southern part, some of the

† See *Sonnerat, Voyages aux Indes*, vol. i. p. 1. p. 13. *Sonnerat*, who was an excellent draftsman, and possessed some knowledge of natural history, came very young to India, and was hot-headed because he conceived himself to be a man of importance on account of these talents.—Law de Lauriston was a descendant or relation of Law who made himself known by his speculations under the regency of the Duke of Orleans. F.

houses, inhabited by the Europeans, are exceedingly large and beautiful, and are ornamented with projecting galleries, balustrades, columns and porticoes. The European quarter is entirely separated from that of the Mahomedans and Pagan Indians. The latter live altogether in the western part. When a certain quarter is in this manner assigned to the Indians for their residence, one of their countrymen is always placed over them as a superintendant, who is obliged to preserve peace and good order among them, and to take care that they do not transgress the laws. At *Cottate, Padmanaburam, Tiruvandapuram, Cayancollam*, and other towns on the Malabar coast, the same establishment is made, that no strife or contention may arise among the various tribes, castes, and religious sects, on account of the difference of their manners and customs. Every one here is allowed to live in his own manner, and to enjoy his own belief; as it is not possible that so many classes and so many thousands of people should ever unite in one common system of religion*.

The gate of the city towards the west was guarded by the so called *sipoy*s (seapoys) or Indian soldiers, who consist of people of every caste, and of all religions. They were exercised according to the French manner. *Hayder Aly Khan*, that celebrated and formidable warrior, who reduced under his dominion *Maissur, Carnate, Concao, Canara and Calicut*, was originally a seapoy who did duty at this gate of *Puduceri* †. In that city he became first acquainted

* We have here a striking instance of the truth of the observation, that travelling in distant countries, among people of different manners, customs, and religious opinions, tends to inspire men with more liberal sentiments, and to render them more tolerant. *F.*

† The fiction respecting *Hayder Aly's* mean extraction, &c. has been long ago refuted. See *Sprengel's Hyder Ali*, in the preface, p. 6. *F.*

with the French tactics, which he afterwards employed not only against the Indian kings and princes, but against the Europeans; and it is not improbable that another Indian hero may arise in the course of time, and, in like manner, make use of the military discipline of the English, which that nation still teach to the native Indians. As the English and French in India are in a continual state of enmity, some enterprising Indian generally steps in between them, and attacks either the one or the other of the contending parties. Such was the conduct of *Hayder Aly Khan's* son, *Tippoo Sultan Bahader*, who overran a considerable district in the southern part of India, and defeated the British troops in several engagements.

Puduceri was given up to the French, on the 15th of July 1630, by *Rama Rajah* a son of *Sevagi* king of the *Marattas*. This prince was sovereign of the province of *Gingi*, and possessed a fortress of the same name, which was situated among the mountains on the south of *Puduceri*. *Rama Rajah* had wrested this province, to which *Puduceri* belonged, from its original and lawful owner; and he resigned the city to the French on condition of their paying two per cent. on all the goods which should be there exported or imported. When Captain *Ricaut* established the French East India Company in 1642, he entered into partnership with twenty-four other merchants; and the only object of this society, as they then pretended, was to carry on trade in India. These merchants, however, shewed only too soon that their views were directed to things totally different. By little and little they began to extend their boundaries; endeavoured to get into their hands new possessions; from being merchants became warriors, and at last ventured to refuse the two per cent. which they had solemnly contracted to pay. This was done, in particular, after the year 1695,

in

in which the Moguls took the fortrefs of *Gingi* *. There is juft reason then to be furprifed at the fingular conduct of the Abbè Raynal, who throws out the bittereft reproaches againft the Portuguefe, as the firft conquerors of India; and yet paffes over, in perfect filence, what might be faid of the violent proceedings of the other European nations, who certainly trod in the footsteps of the Portuguefe. M. Dupleix, who was then governor of *Puduceri*, caufed the Mogul to create him a nabob, that is an Indian chief or prince; and after that period the before-mentioned engagement and duty were, in the courfe of a few years, buried in oblivion. The haughtinefs of the French ftill increafed; the utmoft degree of jealousy prevailed between them and the Englifh; and a war was the confequence, in which the French foon loft their trade and their Indian poffeffions, which they afterwards recovered, and loft and recovered in turns. The Dutch Eaft India Company, more attentive to its intereft, and lefs inclined to war, poffeffed alfo feveral confiderable fettlements in India; but it excited much lefs jealousy, becaufe it obferved a peaceable conduct, and by thefe means acquired greater riches. In the year 1693, the Dutch took *Puduceri*, but reftored it at the peace of Ryfwick. In the year 1748 it was befieged by the Englifh; and in 1761 it was taken by them, but given up at the peace of 1763. They made themfelves mafters of it a fecond time in 1738, when De Bellecombe was governor, but abandoned it afterwards in 1783. On the commencement of the French revolution it came under the dominion of the nabob *Mohamed Aly* prince of *Arcate*, a faithful adherent of the Englifh; and ever fince it has

* The moft modern and authentic hiftory of India fhews that all the European Eaft India Companies followed the example of the Dutch, and of merchants became warriors. F.

remained

remained in his hands, or rather in the hands of the English. To such a state have the affairs of the French in India been reduced by their pride, their ambition and their rage for war! What benefits or advantages could France expect, as an indemnification for the monstrous sums which it was obliged to expend on this Indian colony, during its varied and ever changing fate? When in its most flourishing condition, it was said to contain, including the district belonging to it, about 20,000 inhabitants. Of these from four to five thousand, at least, were employed in collecting cotton; and in carding, spinning, weaving and printing it. By means of this industry the trade might have been so far improved that it would not only have sufficiently indemnified the Company for their expence, but have procured them the greatest advantages. On my arrival at *Puduceri*, five French ships were lying in the road, and the *Aimable Nannette* made the sixth. Some days after four others came to anchor. Three of these vessels were more than sufficient to supply the colony with every necessary; for three or four French merchants only resided in it. These ships were laden with wine, iron, cannon, fire-arms and French cloth. Now the Indians drink no wine, and their clothing consists of white cotton stuffs manufactured in their own country. How then did the French dispose of their commodities? They sold their wine, cloth, cannon, fire-arms, and, in a word, their whole cargoes to the English at Madraspatnam and Bengal, who employed these very cannon and arms against the French troops. On the other hand, the greater part of the money which the French received for these goods remained in India, as they purchased with it muslin, cotton stuffs, ginghams, sugar, pepper, cinnamon, cardamums, handkerchiefs, pearls, precious stones, and male and female slaves.

slaves. Whether such a trade could be beneficial to France, I shall leave the reader to determine*.

The garrison of *Puduceri* consisted of 4000 men. The city is situated on a sandy plain, not far from the shore, which produces nothing but palm trees, millet, and a few herbs; though the surrounding district produces cotton, with a little rice and capers. Neither *Puduceri* nor *Madras: atnam* can be compared with the cities on the Malabar coast, in regard to abundance in provisions. On the coast of *Ciòlamandala*, which forms the eastern part of this peninsula, the heat is more intense, and the soil much sandier than any where else; and fewer rivers are found here, because it is too far distant from that ridge of mountains called the *Gauts*. To these circumstances it is to be ascribed that it produces very little cotton, and much less rice; that a greater trade is carried on here, while agriculture is neglected; and, in short, that its inhabitants are much more active and ingenious, handsomer, blacker, and more superstitious than on the coast of Malabar. The kingdom of *Tanjaur* forms, however, an exception; for this district is watered by several rivers that flow through it, and supplies with rice the whole coast of *Ciòlamandala*. The English, therefore, never ceased quarrelling with the Indian princes till they had reduced this kingdom under their subjection, as I shall soon relate in a more particular manner.

I remained at *Puduceri* till the 8th of September. During that time, which I employed in making myself acquainted with the geography of the country, the manufactures and manners of the Indians, I

* See on this subject Guyon's *Histoire de l'Indostan*, vol. iii. p. 220—224, and *Recherches hist. et géograph.* par Anquetil du Perron, part i. p. 174.—The author here delineates the state of the French trade with strong and ugly colours; but, it cannot be denied, with a considerable degree of truth. F.

met with two incidents, which to me were new, and on that account excited more my astonishment. I had put all my effects into a chest which stood in my apartment, and being one day desirous of taking out a book in order to amuse myself with reading, as soon as I opened the chest I discovered in it an innumerable multitude of those white insects which the *Tamulians*, that is the inhabitants of the coast of *Cidlamandala*, call *Carea*, and those of Malabar *Cedel*. They are the white ants which have been already described by naturalists, but which I never before had an opportunity of seeing *. When I examined the different articles in the chest, I unfortunately observed that these little animals had perforated my shirts in a thousand places; gnawed to pieces my books, and among others had already half destroyed a copy of Father, Gazzaniga's Theology; my girdle, my amice, and my shoes fell to pieces as soon as I touched them. The ants were moving in columns each behind the other, and each carried away in its mouth a fragment of my effects. As I expressed my astonishment by a loud shout, M. Jallabert ran into the room, and, seeing the swarms of these insects, repeatedly exclaimed, *Carea! Carea!* He then ordered my chest to be placed in the sun, and as soon as these careas found themselves exposed to his rays, they all speedily left it. My effects, however, were more than half destroyed; but it was very fortunate for me, on this occasion, that cotton goods are sold exceedingly cheap at *Puduceri*. One of the finest shirts, ready made, costs

* These animals are called improperly *white ants*. The appellation *termites*, from the Latin systematic name *termes*, is better. There are various kinds of them, but only in warm countries, which are all equally destructive, and occasion great devastation, not only in sugar plantations, but also among furniture and clothes in habitations. F.

no more than five Roman paoli, or a rupee*, according to the course of exchange in that settlement. I therefore clothed myself anew from head to foot, and with articles made of cotton.

One evening, a few days after, I had entered into a conversation with M. Jallabert on the religious ceremonies of the Heathens, and the properest means of converting them to the Christian faith; while his two servants had thrown themselves down on mats, spread out in the fore hall, in order to sleep. All of a sudden one of them began to scream out dreadfully; to beat his forehead; to stamp on the floor, and to roar and writhe his body like a madman. On asking him what was the matter, he pointed to one of his ears. We found on examination that a centipede had got into it; and the animal not being able to find its way out, kept pushing itself forwards, and gnawed the interior part of the ear. M. Jallabert immediately made the poor fellow lie down, and poured into his ear a spoonful of bitter drops (*droga amara*). The insect was dead in a moment; the patient's pain and terror ceased, and, as soon as a little water was poured into his other ear, the centipede dropped out. These bitter drops are prepared in the following manner. You take mastic, resin or colophonium, myrrh, aloes, male incense, and calamba root, and pound them very fine when the weather is dry, that is to say when the north wind blows, which, in other parts of the world, supplies the place of what is here called the *Caracatta*. If you wish, therefore, to make a quantity of this medicine equal to 24 pints, you must take 24 ounces of resin or colophonium, 12 ounces of incense, 4 ounces of mastic, 4 ounces of aloes, 4 ounces of myrrh, and a like quantity of calamba root. Put

† About 2s. 6d. sterling.

all these ingredients into a jar filled with strong brandy, and keep it for a month in the sun during dry weather. If the brandy is sufficiently impregnated, it assumes a red colour, and the mass is deposited at the bottom. You then draw off the brandy very slowly, and bottle it up for use. One or two spoonfuls is the usual dose administered to sick persons. This medicine is of excellent service in cases of indigestion, colic, cramp in the stomach, and of difficult parturition; also for wounds and ulcers; against worms, and in scorbutic and other diseases which arise from corrupted juices. It is the best and most effectual remedy used by the missionaries during their travels. It is prepared in the apothecary's shop of the ex-jesuits at *Puduceri*; at *Verapoli* by the barefooted Carmelites; and at *Surat* by the Capuchins. I myself cured with these drops a young man who was almost totally deaf. After pouring two spoonfuls of them into his ear, a cylindric piece of a hard yellow substance came from it, and the patient immediately recovered the perfect use of his hearing.

As I resided in the Pagan quarter of the city, I was visited by several young Indians; some of whom were heathens, and others professors of Christianity. Some of them spoke exceedingly good French; but others, who had received instruction from the Jesuits, spoke Latin. From this I concluded that the Indians are by nature well qualified for study; and that the Indian dialect facilitates, in an eminent degree, their acquiring the European languages. Those who were still heathens, boasted much of their theology; and extolled above all measure their learned language, which they call the *Samscred*. This confirmed me so much the more in the resolution I had formed of learning it, let it cost me whatever labour it might. I observed, however, at the same time, that these young people, either from ignorance or perversity,

perversity, frequently confounded the doctrine and principles of Christianity with the doctrine and principles of Paganism. Thus, for example, they said that their female divinity *Lakshmi* was our Virgin Mary, and that *Brahma*, *Vishnu*, and *Shiva*, represented our Trinity; that we paid to images as much adoration as they did; and that our solemn processions were in nothing different from theirs *. I shall hereafter convince the reader of the falsity of this assertion, and shew how highly important it is that the missionaries should make themselves well acquainted with the religious doctrines of the Indians, in order to open the eyes of these people, so worthy of pity, and to convert them to the Christian faith †. They deceive not only themselves, but others; for, as they endeavour to lay to the charge of the Christian reli-

* It is certain that the religion of Brahma has not the least similarity to the true Christian religion; it is also of such antiquity that it could not have borrowed any thing from it. Both are essentially different from each other: the principal object of the Christian religion is the moral formation and improvement of man, and it is totally spiritual; the doctrine of Brahma renders the first ideas of religion familiar to the senses by images, and allows to its followers a number of things which Christianity forbids. It cannot, however, be denied, that many of the old doctrines and practices generally adopted, particularly in the East, were received into the Catholic religion; such, for example, as the worshipping of images, solemn processions, monachism, the pretended great sanctity and the different degrees of the clergy, external pomp and magnificence, &c. The idea of the Pagan Indians, therefore, mentioned in the text, is extremely natural. *F.*

† It has been remarked by English travellers, who resided in India, that these falsehoods have been believed and taught by ignorant missionaries. But are there not people, even at Rome, who consider the Indians as Manicheans, and their religion as corrupted Christianity? It may, however, be readily comprehended, that such hypothesis-mongers never saw India, or studied the religion of the Indians. See, on this subject, the *Asiatic Researches*, printed at Calcutta in 1788, vol. 1. p. 127, and *Herbelot. Bibl. Orient.* p. 203. where such ridiculous assertions are sufficiently refuted. *A.*

gion

gion their own absurd tenets, they do not think it necessary to embrace it ; and as they assert that there is no difference between their belief and ours, they mislead other Christians, who then imagine that the religion of the Pagan Indians is nothing else than Manicheism, or corrupted Christianity ; and this error arises, like the former, from perverted principles and fables.

As the Pagans, Mahometans, and Christians in India all wear white cotton dresses, and made almost in the same manner, you must look very closely at their forehead, or breast, if you wish to distinguish an Idolater from a Christian. The former have on the forehead certain marks which they consider as sacred, and by which you may know to what sect they belong, and what deity they worship. In the second book I shall explain all these marks*.

* They bear such marks in honour of *Brahma*, on the forehead ; in honour of *Vishnu*, on the breast ; and in honour of *Shiva*, on the arms. These are the three rulers of the elements—earth, water, and fire. In commemoration of the earth having been created by these three deities, and by means of these three elements, the Indians, in their lustrations, besprinkle themselves with three fingers. They take water also in the hollow of the hand, raise it upwards, and, in honour of the eight superior protecting spirits, sprinkle it towards the eight quarters of the world: they then throw it towards the heavens in honour of the Sun, whom they consider as the supreme divinity. These ablutions, with the marks on the forehead, are called *Shudhamayaga* ; that is, purification, purity. The *Bhasma*, or colour with which the sacred marks are made, is supposed to represent the earth, from which the whole world, and consequently these colours, were produced. In this respect, however, the systems differ. A.

CHAPTER II.

Virapatnam—Seminary there—Error of Ptolemy the geographer—Apis—Error of some modern geographers—Etymological catalogue of places in Carnada, Tanjaur and Madura.

M. JALLABERT had given me a particular account of a seminary at *Virapatnam*, in which young Indians who embraced the Christian religion were educated. As education is an object which deserves the particular attention of the traveller, we made a little excursion thither from *Puduceri*. *Vir*, in the Sanscred language, signifies strong or courageous; and *Patna*, or *Patana*, a city. *Virapatnam*, therefore, signifies the *strong city*. This place, at present, is a small town situated at the distance of six miles from *Puduceri*, towards the south west, on the banks of a river, which takes its rise in the mountains on the east, and, flowing past *Virapatnam*, discharges itself into the sea on the south side of *Puduceri*. *Pudu* in the Tamulic and Malabar languages, signifies new; *Puduna*, newness; *Ceri*, a town: *Puduceri* therefore signifies the *new town*. From this etymology it is clear that *Puduceri* cannot be a place of any antiquity; and it was indeed built by some emigrants from *Virapatnam*. When the Arabians first came to India, several cities lying on the sea coast arose in the like manner. It is therefore ridiculous when certain geographers, who endeavour to explain Ptolemy's geography, consider cities first built in modern times to be the same as some of those mentioned in that author, though they must undoubtedly have
been

been unknown to him, as they were not then in existence. It deserves also to be remarked, that Ptolemy, in giving the distances of places, generally errs from two to three degrees of latitude. The reason is, that the ancient travellers were accustomed to reckon the latitude according to the length or shortness of the day; and, consequently, to determine the distance of one place from another in the same manner. But as the day and night near the equator are almost always of equal length, it may readily be conceived, that the degree of latitude in which a place was situated could not be accurately ascertained in that manner; and that Ptolemy, and all those who depended upon him, must have fallen into errors*. The case has been nearly the same with M. D'Anville, as will be shewn hereafter.

The seminary of *Virapatnam* was situated in a palm-garden; or, to speak more correctly, in a garden planted with coco-nut trees. It was founded by M. Mathon, a celebrated member of the so called *Missions étrangères*, who, at the time we were there, presided over it as rector. The building resembled a convent, but was much better divided; and so contrived, that these oriental seminarists did not find the least impediment, either in their study, their bodily exercise, or their other labours. Between three side apartments, where the three tutors lodged, was a large hall on the ground floor, in which were constructed two rows of small chambers all adjoining. They were separated from each other by

* The latitude is not always accurately determined, even by the moderns. Thus John Hamilton Moore, in his *Practical Navigator*, places *Puduceri*, or Pondichery, in $11^{\circ} 56'$ N. lat.; but M. De la Tour places it in 12° N. lat. and 68° of E. lon. De l'Isle and D'Anville also differ from each other in their maps. This difference arises partly from the expertness requisite in determining the latitude by means of a quadrant, partly from the greater or less acuteness of the observer's eye, and partly from the perfection or imperfection of the astronomical instruments employed. A.

thin wooden partitions, of only three or four palms in height ; so that each of the students had an apartment to himself, and all of them could be observed by their teacher. The teacher sat at a desk, where he read his lessons ; and, while employed in teaching, he could with one view see every thing that was doing in the different apartments. The pupils not only studied in these apartments, but also slept in them. A table, on which lay a mattress, supplied the place of a bed ; and both above and beneath it another small table was suspended, which could be lowered or raised up at pleasure. If any of these young people wished to write, he had no occasion to leave his chamber, as he had nothing to do but to sit down at the foot of his bed ; and when he wished to go out, he had only to remove his table and fold it up. On the other table above the bed were books, paper, pens and ink ; his long seminary dress, and several small articles necessary for preserving cleanliness. The doors of the hall, which were exactly opposite to each other, stood always open to afford a free passage to fresh air ; but no one could go out unperceived by the tutor, who in his apartment was continually observing every thing that passed. The refectory was situated in another part of the building ; and it was customary to read in it during meals. The shops of the taylor, shoemaker, and carpenter, together with the printing-office and ovens for baking bread, were without, and all occupied by seminarians ; for each of them was obliged to learn a trade. They all went bare-footed ; and one of their employments was to water and look after the young palm-trees which were planted in the garden. Their time was so divided, that they studied daily four hours ; devoted one hour to manual labour ; and spent the remaining part in prayer, singing and meditation. On two days in the week they conversed in their mother tongue ; but on other days they

were

were obliged always to speak Latin. M. Mathon shewed me a bull of his present holiness Pope Pius VI. issued in favour of this seminary, and in which he bestowed great praises upon it. This institution was destined merely for young persons from China, Cochinchina, Tunquin, and Siam. It is much to be lamented that no establishment of the like kind is to be found here, for the natives of Malabar, and other parts of the peninsula of India, who are all formed to the ecclesiastical state in other countries, and return, for the most part, men of corrupted morals.

On the day of my return to *Puduceri*, I had an opportunity of seeing a very singular scene; as on that day the god Apis was led in procession through the city. This deity was a beautiful fat red-coloured ox, of a middle size. The Brahmans generally guard him the whole year through in the neighbourhood of his temple; but this was exactly the period at which he is exhibited to the people with a great many solemnities. He was preceded by a band of Indian musicians; that is to say, two drummers, a sifer, and several persons who with pieces of iron beat upon copper basons. Then came a few Brahmans, and behind these was an immense multitude of people. The Pagans had all opened the doors of their houses and shops, and before each stood a small basket with rice, thin cakes, herbs, and other articles in which the proprietors of these houses and shops used to deal. Every one beheld Apis with reverence; and those were considered fortunate of whose provisions he was pleased to taste a mouthful as he passed. Philarchus conjectured, as we are told by Plutarch in his treatise on Isis and Osiris, that Apis was originally brought from India to Egypt by the inhabitants of the latter. Plutarch himself asserts that the Egyptians considered Apis as an emblem of the soul of Osiris; and, perhaps, he here meant to

say, that under this expression they understood that plastic power by which Osiris had produced and given life to every part of the creation. I shall, in another place, endeavour to prove, that Osiris was nothing else than the Sun, and consequently what among the Indians is represented by the idol *Shiva*, or *Mabadèva*. Hence it happens, that this *Shiva*, the emblem of the Sun, rides on an ox; and that in the solemn invocations of the Brahmans he is called *Pashupadi*, that is, *the man of the cow*. The cow again is nothing else than a symbol of the goddess *Isami*, or the woman, as the Indians are accustomed to call the Isis to whom the cow is dedicated when they speak of her by her sacred name. On the Egyptian monuments Osiris, as the symbol of the Sun, is represented with rays around his head; and his wife Isis bears horns, the symbol of the cow, and also of the new moon, between which and the sun there is the same relation as between wife and husband. On the Indian monuments the idol *Shiva* has an ox under him; and the goddess *Isami*, as she is represented in one of the oldest Indian temples, is leaning with one of her arms on a cow*. Pliny in his Natural History, speaking of Apis, makes use of the following remarkable words: “When he eats out of the hand of those who come to consult him, it is considered as an answer. He refused to have any thing from the hand of Germanicus Cæsar, and the latter soon after died †.” From this it appears that the Egyptians entertained the same opinions respecting Apis as the Indians. In Egypt, as

* See, on this subject, the second volume of *Nicububr's Travels*, where the idols in the pagoda on the island of Elephanta are described.

† Responſa privatis dat (Apis) e manu conſulentium cibum capiendo. Germanici Cæſaris manum averſatus eſt, haud multo poſt extincti.

well as India, people were accustomed to consider him as an oracle; to place food before him, and, according as he accepted or refused it, to form conclusions in regard to their good or bad fortune. Does not this evidently shew an analogy in the religious veneration which both these nations shewed to Apis? As the ox, or Apis, represents the plastic power of the sun, the cow, in the like manner, is a symbol of the plastic power of the moon and the earth. The ox, or Apis, is called in the Sanscred *Uksha*, *Bhadra*, *Ursabha*, *Gau*, and *Mabisha*; but, in the Malabar and Tamulic languages, *Kàla*, *Muri*, and *Cruda*. The cow in the Sanscred is called *Màbey*, *Saurabhei*, *Gò*, *Ufra*, *Mahà*, *Sbranguini*; when she is red, *Argiuni*; when she is white, *Robinni*: in the Malabar and Tamulic languages she is called *Pashu*, *Gova*. All these appellations express some of the properties of oxen and cows. Thus, for example, *Bhadra* means good; *Mabisha*, great, magnanimous; *Mahà*, a large cow, a noble animal; *Sbranguini*, handsome, ornamented, beautiful. The idolaters of Malabar call her *Ama* or *Tala*, mother; and the ox *Appen*, father. May not the name Apis employed by the Egyptians and the Greeks be the corrupted *Appen*, or *Appa* of the Indians, which signifies father or creator? The Egyptians were accustomed to give to their Isis the horns of a cow, instead of a head dress. The Indians also worship the cow as a divinity. Most of the houses belonging to the Pagan Indians, not only at *Puduceri*, but upon the whole of both the coasts of *Malabar* and *Ciòlamandala*, are covered on the outside and inside with cow-dung. The Pagans are accustomed to drink cow's urine, in order to purify them from their sins. When near the point of death, they take in their hand a cow's tail; and, according to their belief, if they die in this manner, they are immediately

transported to paradise. I have already said, that the cow is a symbol of the moon and the earth. For this reason she is also in India the goddess *Parvadi* or *Isbáni*, *Isbi* or *Isba*; that is, the woman, the hal-
lowed; under which appellation they understood the moon. She is also the goddess *Ma* or *Lakshmi*, that is the great, dedicated to the beautiful goddess; and all these sacred names properly signify the earth. The cow has evidently a mystic sense also, which denotes the plastic power of the moon, and the fertility of the earth. For this reason she is held so sacred, and honoured so much, that in Malabar, and every other place where the Pagans have the superiority, any person who kills a cow is hung on a gibbet. The ox which represents Apis, must every three years give place to another. If he dies in the course of these three years of his deification, he is committed to the earth with all that pomp and ceremony observed at the interment of persons of the first rank. Various pagodas, or pagan temples, have on their front the figure of a cow, or perhaps two, of a colossal size*.

The habitations of the Pagans at *Puduceri*, as well as on the coasts of *Malabar* and *Cidlamandala*, are in

* Whether the worship of the Egyptian Apis came from India, or the sacred ox of the Indians was carried from Egypt, cannot, as far as I am able to judge, be determined. The mode of worship in both countries has without doubt a great deal of similarity, though in many things different. The sacred ox of the Indians, for example, remains only three years in life; whereas that of the Egyptians, according to Plutarch, remained twenty-five, after which he was drowned, then embalmed and deposited in a subterranean burying-place destined for that purpose near the village of *Abusir*, the ancient *Busiris*, not far from Memphis. The coffin of the Apis ox was found there by Paul Lucas and Wortley Montague, the latter of whom carried away a stone with sculpture on it representing the embalming of Apis. This stone may be seen in the British Museum, to the keepers of which I first explained it. *B.*

general very low and dark. In the last-mentioned district they are built of bricks dried in the sun, and are covered with palm leaves. The *Pondiyalas*, or warehouses, in which the Indians keep their merchandise, are also very dark, especially at *Puduceri* and *Madraspatnam*. As a great deal of muslin is sold at both these places, it is not improbable that the merchants employ such a mode of construction that the faults of their wares may be better concealed.

The Capuchins of the province of Tours in France have the right of sending a missionary priest to *Puduceri* when the place becomes vacant. The Ex-Jesuits, in virtue of a decree issued by Louis XVI, have united with the society of the *Missions étrangères*, so that they now form only one body. The Europeans are under the care of the Capuchins, and the Indian Christians under that of the Ex-Jesuits. The latter have to attend four thousand Christians: but this number is sometimes greater, sometimes smaller, according as it is peace or war; for, in the time of war, many Indian Christians remove from the place, and either wander about or take refuge in the mountains. Not long before my time, the seminary of *Virapatnam* had been transferred to *Ariancopan*, which is the residence of a bishop, who at *Puduceri*, in the kingdoms of *Tanjaur*, *Madura*, and *Carnada*, as also in the province of *Ginzi*, is invested with the dignity of apostolical vicar. This man is involved in continual quarrels with the bishop of *Mailapuri*, or *St. Thomas*, a Portuguese, who endeavours to dispute with him the right of spiritual judicature.

According to M. de la Tour's map, which is the correctest, *Puduceri* lies in 12° N. lat. and 78° E. lon. On the 1st of January the sun rises here at 23 minutes past six, and sets at 37 minutes

past five. On the 28th of August he appears above the horizon at 51 minutes after five, and sinks below it at 9 minutes after six. On the first of December he makes his appearance at 21 minutes past six in the morning, and sets at 38 minutes past five in the evening. From these data the reader may easily calculate the length of the days and the nights.

The river which runs past *Virapatnam*, and discharges itself into the sea on the west of *Puduceri*, is called properly *Ciovanàru*, and not *Chonenbar*, as it is named by the European geographers. *Aru*, in the Malabar and Tamulic languages, signifies a river, and *Ciovana* red: the compound word is *Ciovanàru*, the red river: and its water, on account of the earth which it washes down in its course, is sometimes indeed of a blood-red colour. But as the Indians shorten the first half of the word, and say *Ciona*, or *Tchona*, instead of *Ciovana*, the Europeans have mutilated it completely, and made of it *Chonenbar*. A similar mutilation of Indian words and appellations is in general not uncommon, especially when they are introduced into foreign languages. On the map of Coromandel, published by M. De la Tour at Paris, in the year 1770, the above river is distinguished by the improper name of *Chonenbar*. That the case is the same with the word *Coromandel*, used instead of *Ciòlamandala*, has been observed before. M. D'Anville, with equal impropriety, not only in his *Geographical Antiquities of India*, printed at the king's printing-house at Paris, in the year 1775, but also in all his maps of India, gives the name of *Carnata* to a large kingdom lying to the west of *Puduceri*. Its proper name is *Carnàda*; that is, the black land; from *Car*, black, and *Nada*, land. It is so called in the Tamulic and Malabar languages, in order to distinguish it from *Ciòlamandala*, the land of millet; for the millet thrives best on the districts

not far from the sea coast. But the former land lies at a distance from the sea; abounds with excellent pastures; and produces large quantities of rice, pepper, cotton, and other things of the like kind, which can neither grow nor be cultivated in a sandy soil impregnated with marine salt. Of a hundred Indian names which belong to towns and villages in those districts, there are scarcely ten which have not been mutilated and corrupted by foreigners. Those who study the history and geography of India in the works of the Europeans, will every moment meet with passages which require to be amended. In order that this may be done in part, I shall here present the reader with an etymological list of the principal places and towns on the coast of *Ciòlamandala*, or, as the Europeans say, of *Coromandel*; and shall adhere as much as possible to the orthography of the Indians.

NAMES OF CITIES, TOWNS, &c. IN CARNATA
AND CIÒLAMANDALA.

Valiacàda, the great mountain; or *Valiacadà*, the great passage, or ford, called by the Europeans *Pallicate*; is a city on the sea coast, at the mouth of a small river. The Dutch have a settlement here.

Ottocuttu, or *Ottukottei*, a solitary city, a solitary castle.

Pondamala, or *Pondalamey*, a high mountain; from *Pondu*, high; and *Mala* or *Maley*, which, in the Tamulic and Malabar languages, signifies a mountain. It is a fortified mountain, called by the Europeans, *Grand Mont*.

Madraspatnam; *Patnam*, the city; *Madraspatnam*, the city of *Madras*.

Mailapuri, or *Mailapuram*, the city of peacocks: the *Meliapur*, or *St. Thomas* of the Europeans.

Tirupati,

Tirupati, a sacred place, a sacred temple; called by the Europeans *Tirupeti*. It is situated in *Carnada*, under 14° N. lat. and $77^{\circ} 15'$ E. lon. It is dedicated to *Vishnu*, and is much resorted to by people from all parts of India. The pilgrims, who repair thither to perform their devotions, cut off their hair, and bring it as an offering to *Vishnu*.

Tirunamalà, or *Tirunamaley*, the sacred mountain; corrupted into *Tirnimalet*.

Govalam, the circuit of the cow; corrupted *Go-ve'an*.

Uttamalùr, the good town; corrupted *Outrema-lùr*.

Arrucati, a city or castle, from which one can see the river *Paler*; corrupted into *Arcate*.

Cangipuri, or *Congipuram*, the golden city; from *Puri*, or *Puram*, the city; and *Cangi*, which in the Sanscrit signifies gold; corrupted into *Cangivaron*.

Vencàtighiri, the woody mountain; corrupted into *Vincatighiri*. It is compounded of *Quiri*, or *Sbiri*, a mountain; *Ven*, white; and *Cati* or *Catil*, in the forest: a city situated on the mountain where the white forest is.

Ciacrapuri, or *Ciacrapuram*, the circle city, the round city; corrupted into *Sacrapour*.

Perumaculam, the large pond, the large bath; corrupted into *Permacoul*.

Mangalur, the fortunate city, the fortunate town.

Calianatur, the town of joy.

Velur, the town of the lance. At present it is a city.

Villanùr, the town of the arrow. On the maps it is called *Villenour*.

Puduceri, the new town; on the maps called *Pondichery*.

Attùr, the town of goats, or the town where the coco-nuts are ground.

Krishavaram, the blessing of the god *Krishna*: a town

town distinguished on the maps by the name of *Quichenavaren*.

Divycotta, the divine castle; from *Divya*, divine; and *Cotta*, a castle or fortress. On the maps it is called *Divicoté*.

NAMES OF CITIES AND TOWNS IN THE KINGDOM OF TANJAUR.

Tanjaour, a low situation; or *Tanjaour*, a miserable, mean, detestable town. It is the capital of a province of the same name. The former orthography seems to be the properest; for *Tanjaour* really stands on low ground, which is often exposed to inundations.

Turangaburam, or *Turangaburi*, the water city, or horse city: by the Europeans called *Tranquebar*.

Carincala, the black stone, or rock. It is the *Carical* of the Europeans.

Nàvur, the dogs' town, or the new town: the *Naour* of the Europeans.

Tirumaladùvсам, the temple of the God of the Holy Mountain, that is of *Shiva*. By the Europeans it is called *Tiremalevasen*.

Nàgapatnam, or *Nàgapatana*, the city of the snake, or the city of the elephant; for *Naga* signifies a snake, and likewise an elephant; and *Patna*, a city. It is the same city as that usually called by the Greeks *Nigamos*, or *Nigama Metropolis*.

Tiramannùr the town of the Holy Land: the *Tremanour* of the Europeans.

Cirangam, or *Cirangapatnam*, the city of the beautiful limbs: from *Cir*, beautiful; *Anga*, a limb; and *Patnam*, the city. It is the *Cheringam* of the Europeans*.

Celiaolant,

* The temple at *Cirangam*, in the island *Ciranga*, which lies in the river *Colaru*, or *Celram*, and in M. De la Tour's map is placed in

Celiaolam, the slimy pond; the *Chelicolon* of the Europeans.

Tricolur, the town of the three pools, or places of lustration. On the maps it is called *Tricolour*.

Palancotta, the castle of the bridges; for several bridges must be passed before one can arrive at it: from *Palam*, or *Palan*, a bridge; and *Cotta*, a castle. On the maps it is called *Palancottè*.

NAMES OF CITIES AND TOWNS IN THE KINGDOM OF MADURA.

Madura, *Matura*, and *Madbura*, the lovely, the mild city, or the city of the hero *Madhu*. It is the capital of the kingdom of *Madura*, which takes its name from it, but by the Europeans is called *Madure*. This kingdom is named also *Pandi*, or

in $10^{\circ} 45'$ N. lat. and $76^{\circ} 45'$ E. lon. is a real master-piece of Indian architecture. This temple is surrounded by seven walls, each of a square form, which together inclose the whole edifice. They are entirely constructed of hewn stone; are twenty-five feet in height, and each is 350 feet distant from the other in a parallel direction. Each wall has four gates, and over each gate is a *gubura*, or high tower, which rests on the middle of the wall, and is at an equal distance from both ends. These gates and towers, which stand exactly opposite to each other, looking towards the four cardinal points, are ornamented with columns thirty-five feet in length, and five in thickness. In the centre of this temple, that is the sanctuary, stands the image of *Vishnu*, to whom it is dedicated. On the gates, towers, and walls may be seen various figures of men and animals, which all have a symbolical meaning. This temple is at least 2000 years old, and serves to shew how far advanced the ancient Indians were in the arts of architecture and sculpture. The learned Chevalier d'Agincourt at Rome has in his possession a drawing of this magnificent edifice, which was presented to him by M. Law de Lauriston, the governor of Pondichery. As this temple has been already described by English travellers, I shall say nothing further of it at present, than to call the reader's attention to the mystic number seven, which is signified by the seven inclosures. A.

Pandimandalz,

Pandimandala, the land of *Pandi*, *Pando*, or *Pandava*, an ancient Indian king, by whom, according to the opinion of the Brahmans, it was founded. Pliny calls this city *Modusa regia Pandionis*; but Ptolemy gives it the name of *Methora*.

Tricinnapalli: from *Tri*, three; *Cinna*, small; and *Palli*, a temple or a school. At present it is the capital of *Madura*, and on the maps is called *Trichenapali*.

Manelùr, the town on the sand: a town.

Tindacalla, the dirty stone or rock; on the maps *Tinducallu*. It is the *Tindis* of Ptolemy and Arrian.

Tirnaveli, or *Tirunnaveli*, the place where the tide ends: is at present a considerable city.

Mantòpo, or *Mantòpu*, the garden on good soil: a city.

Ciangracoil, the temple of *Ciangra*, or *Shiva*: on the maps called *Sangaravacoil*.

Uttamapàleam; from *Uttama*, the best; and *Pàleam*, or *Pàliyam*, the house of government. On the maps it is called *Uttamapaleon*.

NAMES OF CITIES AND TOWNS ON THE COAST
OF PESCARIA, OR, AS THE ANCIENTS CALLED
IT, PARALIA.

Ràmanàthapuram, the city of *Rama*, of the lord. On the maps it is called *Ramanadaburon*.

Vayparra, the three large rocks; a town which is situated near these rocks.

Tùtucuri, or *Tùducudi*, a town or place where linen cloth is washed.

Mannapàra, earth and rocks; from *Manna*, earth; and *Pàrra*, a rock.

Vadakencolam, a pond or bath towards the north; at present a city.

Gòval:m,

Gòvalam, the circuit of the cow; at present a town: the *Colis* or *Colias* of the antients, lying not far from *Tovala*. It is a strong fortress belonging to the king of *Travancor*, and guards the passage from the kingdom of *Madura* to *Cape Comari*. On the maps it is called *Covalan*.

NAMES OF CITIES AND TOWNS IN THE KINGDOM OF MAISSUR.

Maïssur; from *Maï*, colour; and *Ur*, a land; *Maïssur*, the land of colour. It is not improbable that it obtained this name either from the reddish earth found there in abundance, or the dye plants it produces, and with which the cotton cloth is dyed. This kingdom lies between *Carnada*, *Madura*, and the coast of *Malabar*.

Bengalùr, the white land, the white earth. This name is given to the capital where the nabob *Hayder Aly Khan* formerly resided. It is a considerable city, strongly fortified.

Ciringapatnam, the capital and fortress where the nabob *Tippoo Sultan Bahader* resides. It lies at the distance of twenty leagues from *Bengalùr*, towards the west. On the maps it is called *Chiringapatnam*.

Dhermapuri, the city of good works, or the city of virtue; from *Dherma*, virtue; and *Puri*, a city. On the maps it is called *Darmapuri*.

Dharàburam, or *Dharàpurem*, the city where the rain water runs off; for it lies at the bottom of that ridge of mountains called the *Gauts*, from which the water pours down in torrents. On the maps it is called *Daraburu*.

Budhapadi, the town of *Budha*, an Indian idol. On the maps, *Budapari*.

Gòculatùr: from *Go*, a cow; *Cula*, a herd; and *Ur*,
the

the land or town; consequently the land of the herds of cows. On the map, *Guclaturu*.

Cinnabellapuram, the small city of strength. On the maps called *Sinnaba'lambaram*.

Ciandrapati, or *Tschandrapadi*, the spot in the moon. On the maps *Sandarupati*.

Of such changed and corrupted names a great many more might be produced, but most of them so mutilated, that their real meaning can no longer be guessed, and people would only lose themselves in uncertain conjectures if they endeavoured to discover their etymological origin. It, however, appears by those above mentioned, that some of the Indian cities and towns received their names from Indian deities, others from local circumstances or the nature of their situation; and that such appellations cannot have originated from the Egyptians, Persians, Greeks, or Romans. In the eastern part of India no traces of Sesostris or the Greeks are to be found, as some learned men in Europe have erroneously asserted. That India was already civilised in the time of Sesostris, shall be proved hereafter. In regard to the Grecian language and mythology, these were not known in India before the invasion of Alexander the Great, and even then only in some of the maritime cities of the northern part of the country*.

After this digression I shall now give a short account of the kingdoms of *Madura*, *Tanjaour*, and *Carnadu*, according to the information I received from the missionaries resident in those countries; for,

* The Egyptians, however, assert, that their king Sesostris, who lived about the time of Moses, or 1500 years before the birth of Christ, penetrated as far as India; but this is not probable. *F.*

as I was not able to remain longer on the coast of *Cidlamendala* than from the 26th of July till the 20th of October, it was impossible for me in the course of these few months to learn, by my own experience, every thing that regards this remarkable land. The reader, therefore, will not take it amiss, if I here insert what was communicated to me by intelligent missionaries, who had spent the greater part of their lives in those provinces.

CHAPTER III.

Geographical, statistical, and historical Observations on the Kingdoms of Tanjaar, Marava, Madura, and Carnada.

THE principal cities in the northern part of India are the following :

Caschemir, which, according to the map published at Paris in the year 1781, is situated under the 35th degree of north latitude. This city is certainly the *Caspira* or *Caspirus* of Herodotus, as D'Anville has already very properly observed*.

Cabul, a city which, on the side of Persia, is as it were the key of India. It was obliged formerly to pay *tria millia nummum talenta* to Alexander the Great, as he was returning from the war against Porus. It lies in the latitude of 34° †.

Tatta, or *Tatianagar*, occurs in Pliny under the name of *Pattala*, or *Pattalena*, and is situated at the mouth of the Indus, or *Sindhu*. In this city Apollonius of Tyana once resided a month. It contained formerly 30,000 looms employed in weaving cotton cloth.

Hastinapuri, in the Samsered *Hastinanagari*, called by others very improperly *Affanapur*, or *Hassnapur*, and by D'Anville *Astanagar*. At present it is known by the name of *Hassanabad*, and is the first and oldest city in all India. It lies in the latitude

* *Cachemir* is a beautiful province or lordship conquered by the Moguls. The capital, at the time Bernier was in India, between 1663 and 1668, was known also by the name of *Cachemir*; but at present it is called, as well as the whole province, *Siri-Negor*. The old *Caspirus* is not *Cachemir*, but a city lying nearer to Persia; perhaps *Ghazna* or *Ghazmin*. F.

† *Cabul*, one of the most northern cities of India, probably the old *Argyraum*. F.

of 32° and a few minutes. In the book *Bharada* the following passage occurs respecting it :

*Haſti tãn nirmicion puramãyadu mùlam
Haſtinapuramennu cioltunit arignàlum.*

That is : “ King *Haſti* built a city, and therefore it was called *Haſtinapuri*, from king *Haſti*.” Its inhabitants, and in all probability ſome of its kings, were once ſubdued by the Aſſyrians : afterwards they fell under the dominion of Cyrus, to whom they were obliged to pay tribute. The celebrated Indian kings known by the names of *Pandu*, *Pando*, or *Pandavi*, reſided thirteen months in the city of *Haſtinapuri*. They lived 1550, and not 3102, years before the birth of Chriſt, as Mr. Wilkins erroneouſly aſſerts. It appears from my copy of the work called *Bharada*, written on palm leaves, that *Haſtinapuri* exiſted a long time before theſe *Pandos* or *Pandavi*, and was built at leaſt 2000 years before Chriſt, conſequently muſt be of the ſame antiquity as the Aſſyrian monarchy. The conſort of king *Haſti* was named *Aſhodara*, and was a daughter of king *Trigarta*. They had a ſon called *Vikagnen*, who married *Sumanda* a daughter of king *Daſhabanda* *.

The city *Dionyſiopolis*, mentioned by Ptolemy and Arrian †, is *Niſa*, the city of *Devaniſbi*, that is of Dionyſius, or the Indian Bacchus. In the Samſered language it is called *Sbrinagari*, which ſignifies the city of the celebrated, the fortunate, or the bleſſed Bacchus ‡. It is called alſo *Niſhadabury* or *Naiſhadatur*,

* *Haſtinapuri*, or *Haſtinagari*, at preſent *Aſhnagur*, was formerly the chief city of the *Aſſakani*, an ancient people of India. It is not improbable that the Aſſyrian and Perſian kings may have extended their dominions thither. . F.

† In the eighth part of his works, p. 210—218. according to the Venetian edition.

‡ The Greeks were accuſtomed to compare with their own all the divinities of the moſt diſtant foreign nations; and a ſimilarity
in

Badabur, that is, the city *Nisa*. It lies in the latitude of 31° , on the river *Allakandara*, which discharges itself into the Ganges. According to the assertion of St. Jerome, it was built by Bacchus 550 years after the birth of Abraham. *Pallibothra* was likewise built by Bacchus. That city, however, is neither the present *Patna* on the Ganges, as Major Rennel pretends, nor *Eleabad*, or *Allababad*, which lies also on the Ganges, in the latitude of 25 degrees and some minutes; but *Palipatur*, now a small town on the river *Yamunà*, at its influx into the Ganges, in the latitude of 26° . Robertson and D'Anville, who assert that *Pallibothra* is the present *Eleabad*, or *Allababad*, deserve no credit; because these appellations are of Persian and not of Indian extraction*.

Benares, *Venares*, or *Kasi*, a celebrated temple, together with an academy and an observatory, is situated on the Ganges, in the latitude of 25° , and is the *Cassidia* of the ancients †.

Ayodhya, an ancient Indian city, where the first Indian monarchs on the Ganges resided, was situated on the river *Deva*, in the latitude of 25° , exactly in the spot where *Faizabad* now stands. It was the birth-place of *Shiràna*, or *Rama*, an Indian hero, or the younger Bacchus, whose heroic achievements were celebrated in songs before the times of the Pagan Indians.

Modhura, or *Moturapuri*, called by Pliny *Modura*

in the name, or in any thing else, made them immediately find in them Grecian deities. Thus the *Deva-Nisbi* was *Dionysius*; the *Neith* of the Egyptians, *Minerva* or *Athene*; their *Serapis*, *Jupiter*; their *Horus*, *Apollo*, &c.—The river *Allakantara* in La Rochette's map of 1788 is called *Ailaknanda*, and in Mannert's map *Allakandra*. F.

* The village of *Pallipatur* lies quite close to *Allababad*, the name of which is Persian, and which is of a much later origin. F.

† A description of this observatory may be found in the *Philosophical Transactions*.

Deorum, is also a very ancient city, lying between *Agra* and *Delhi*, in the latitude of 27° . It is the birth-place of the god *Krishna*, or the Indian Apollo, who here tended his herds. For this reason it is called likewise *Gocu'a* and *Ambàdi*, that is, the circuit of the cows. It is situated on the river *Yam'nà*, for which the Pagans have the utmost veneration.

Eloura or *Illoura*, properly *Ellur*, the city of sesamum, is at present a town called *Doletabad*. It lies four Indian miles to the north-west of *Aurungabad*. There is here a very ancient and celebrated temple, a description of which has been given by Thevenot.

Canudi, and not *Canouge*, as Renaudot writes, is an ancient city, the residence of the first Indian kings. The five brothers *Pandu*, or *Pando*, who make so great a figure in the ancient history of India, kept here their court. It lies in the latitude of 27° , on the river *Càlini*, at the place where it discharges itself into the Ganges.

Patna, a celebrated city on the Ganges, is placed in Father Tiefertaler's map under the latitude of 25° . It contains a million and a half of inhabitants, according to the assertion of Father Marcus a Tumba, who has written a description of it. The English have here a council and government, who are, however, subordinate to the supreme council at Calcutta.

A more minute account of Indian cities and places may be found in Tiefertaler's description of Hindostan, Anquetil du Perron's Historical and Geographical Researches, Rennel's Memoir, and a very important manuscript of Father Marcus a Tumba, preserved in the Borgian museum at Velitri, and entitled, *Su i luoghi santi dell' India*. My object was merely to mention some places in the southern part of India, which have been passed over in silence by the above writers.

According to the assertion of the before mentioned

tioned Capuchin, Father Marcus a Tumba, who resided a long time as missionary at *Patna* and *Tschandranagar*, the *Chandernagor* of the French, the flux and reflux of the sea extend, by means of the Ganges, more than sixty leagues into the country, so that ships of war can proceed that far up the river. On the *Dèva* or *Sarayuva* vessels can go even to Delhi, and on the river *Son* to *Rotasgar*. The English possess, on the Ganges, the cities of *Calcutta*, *Monguiri*, *Patna*, *Benares*, and *Allahabad* or *Elebad*, and have at all these places factories, fortresses, governors, and collectors of the public revenues. The province of Bengal alone brings them an annual income of above three millions sterling. It appears from a letter of Mr. Hastings, formerly governor-general of Bengal, that the English ships which sailed from that settlement between the 1st of December 1782, and the 1st of January 1784, had on board goods to the value of two *cores* (or *codi* and sixty-five lack of rupees *. A rupee is equal in value to five Roman *paoli*; a hundred thousand rupees make one lack; and a hundred *lac*, a *core* or *codi*. This immense sum was exported too at a time when the English were involved in a war with the Indian princes; but to how much will their exports at last amount in times of war?—Their great revenues will and must infallibly decrease hereafter; for, in the first place, the natives are too much oppressed: 2dly, In a state of continual warfare and plundering, agriculture is neglected: 3dly, Trade and manufactures decline: 4thly, The country is ruined by monopolies: 5thly, An immense quantity of specie has been drawn from it of late years; and at present much fewer rupees and pagodas are seen in circulation than formerly †.

Those

* Above three millions sterling.

† It can, however, be proved, that the English draw much more from their Indian possessions than the author says. For, in

Those who wish to form a clear idea of the degraded condition of the greater part of the Indian kings and princes in the southern and northern part of India, must recur to the hostile invasions by which foreign conquerors reduced those countries under their dominion. In the year 1202 the Tartar *Gingfa Khan*, or *Gengis Khan*, made an incursion into the kingdom of *Tangut*, and in 1209 into India. He was followed in 1409, two centuries later, by *Timur Bec*, or *Tamerlan*, when he had crushed the dynasty of the Moguls, which afterwards was divided into two branches, the eastern and the western. *Timur* established himself in the neighbourhood of *Agra*; expelled, as far as his power extended, the legal Indian kings and princes; and committed the care of the provinces he had subdued to nabobs and governors of his own appointment. This was the first time that the Mogul Tartars took possession of India. Some writers assert, that *Gengis Khan* did not enter India till the year 1218, and that the conquest of that country by *Timur* falls about the year 1398. However this may be, *Mr Shab*, called by some *Mirzan Pir Mohamed*, kept possession of the northern part of India for several years, and composed for his subjects a new code of laws according to the political system of the Moguls. The next conqueror of India was *Abu Said Shemor Ami Shab*, who reigned

the first place, oppression is not so general as the author pretends; and besides, many abuses were rectified by the marquis of Cornwallis. 2dly, In Bengal, from which the English derive their greatest incomes, there has properly been no war for a long time. 3dly, The East India Company has issued orders and formed regulations for reviving agriculture and manufactures. 4thly, The monopoly is not very prejudicial, as it extends only to a few articles. 5thly, The specie exported to China and England has been in part made good by the large sums which *Tippoo Saib* has been obliged to pay to the East India Company. In a word, the English, by their late conquests in India, *Ceylon*, *Malacca*, *Amboina*, *Banda*, &c. have considerably enlarged their revenue. F.

in 1493. During the persecution which Timur permitted against the Indians, the Gypsies, who belonged originally to the caste of the *Pareas*, a people residing on the *Sindku*, or Indus, fled from their native country, wandered through Scythia, and, proceeding thence to Hungary, dispersed themselves over various parts of Europe*. In the year 1519, or, according to some, 1526, the celebrated conqueror *Babur*, a descendant of Timur, extended the Mogul empire in India; or was rather, as some assert, the real founder of it. He had four sons, *Homaon* or *Omayoun*, *Schir Shab*, *Selim Shab*, and *Firuz Shab*, who reigned after him. In the year 1550, or 1556, *Akbar* the wise, a son of *Homaon*, rebuilt the city of Agra, introduced new laws, and appointed new nabobs or viceroys in the provinces. He caused various Indian books to be translated also into the Persian language; and among these were

* Sir William Jones, in one of his anniversary discourses, says, "It seems agreed that the singular people called Egyptians, and by corruption Gypsies, passed the Mediterranean immediately from Egypt: and their motley language, of which Mr. Grellman exhibits a copious vocabulary, contains so many Sanscrit words, that their Indian origin can hardly be doubted. The authenticity of that vocabulary seems established by a multitude of Gypsy words: as *angár*, charcoal; *kásh*, wood; *pár*, a bank; *lbá*, earth; and a hundred more, for which the collector of them could find no parallel in the vulgar dialect of Hindostan, though we know them to be pure Sanscrit, scarcely changed in a single letter. A very ingenious friend, to whom this remarkable fact was imparted, suggested to me that those very words might have been taken from old Egyptian, and that the Gypsies were Troglodytes from the rocks near Thebes, where a race of banditti still resemble them in their habits and features; but, as we have no other evidence of so strong an affinity between the popular dialects of old Egypt and India, it seems more probable that the Gypsies, whom the Italians call *Zingaros* and *Zinganos*, were no other than *Zingarians*, as M. D'Anville also writes the word, who might, in some piratical expedition, have landed on the coast of Arabia or Africa, whence they might have rambled to Egypt, and at length might have migrated or been driven into Europe. *Asiatic Researches*, vol. iii. p. 8. *E. Transf.*

the work called *Mahabbârada*, and another named *Ayin Akberi*. The latter was a book of Indian laws, which had been collected by his minister *Albufazel*. *Akbar* died in 1605, and was succeeded by *Gehanguir*. The latter had five sons, one of whom swayed the sceptre of the kingdom of *Dâkshina* or *Decan*, which he had subdued by force. In 1627 *Gehanguir* was followed by *Shah Geban*, who also left behind him five sons. According to some, however, a prince named *Bolafci* reigned a considerable time before him. *Akbar* restored to the Brahmans their observatory at Benares, in order that they might continue their astronomical observations, which had been long interrupted by the war. *Gehanguir*, on the other hand, had no taste for the sciences, and could not prevail upon himself to tread in the footsteps of his father: both he and *Shah Geban* were rather formed for war. These Moguls made an incursion, for the first time, into the kingdom of *Carna'e*, or more properly *Carnada*, in 1632 or 1633; and they thence over-ran the southern part of India, into which no foreign conqueror had ever before penetrated. *Shah Geban* transferred the seat of government from *Agra* to *Delhi*. The dominion of the Moguls was still farther extended under the reign of *Aurengzeb*, one of the sons of *Shah G. b. n.* This prince conquered, in 1685, the kingdoms of *Velur*, *Visapur*, and *Goleconda*; in 1695, subdued *Carnada* a second time; and, in 1698, made himself master of the provinces of *Gingi*, *S tara*, and *Panin*. Major Rennel says, that the revenue of this monarch amounted annually to thirty-five millions sterling. He died in 1707, and left four sons, one of whom, *Shah Alen*, assumed the reins of government the same year. The latter had two sons, who reigned till the year 1739. Their successor *Shah Mohamed* was dethroned by *Thomas Kuli Khan*, who plundered

plundered the treasury, levied exorbitant contributions from the people, and carried off an immense booty. *Thamas Kuli Khan*, or *Nadir Shah*, was followed in 1748 by *Achmet Shah*, a son of *Mohamed Shah*. After this the throne of Delhi was possessed from 1756 to 1760 by *Azizeddoulah* or *Alemguirfani*, king of the Patans. Under the government of this prince almost all the nabobs refused obedience to his lawful commands. The districts over which they presided as viceroys being of considerable extent, and at a great distance from Delhi, it was therefore much easier for them to render themselves totally independent. His son was deprived of the throne by his own prime minister; and bloody feuds ensued, which continued, without interruption, till the year 1773. As it was far more advantageous, in every case, to have to contend with several weak and petty princes, than so formidable and powerful a monarch, the English, during this state of warfare, considered it as of great importance to support the rebellious nabobs against their supreme lord, in order that they might establish themselves more firmly in the possession of their colonies, and at the same time have allies in case of need. After this period the power of the Great Mogul sunk into nothing. The policy by which the English, as well as the *Subadars*, or Mogul governors, effected this change, may be found circumstantially described in *Pallebot de St. Lubin's Historical Memoirs*, under the head *Revolutions of Bengal*. The *Seiks*, whom I consider as a people originally Christians, but who again adopted the Pagan religion, taking up arms, now entered in a hostile manner into *Labor*, *Multan*, *Delhi*, and other possessions of the Great Mogul; while the English, in another quarter, combining their own private interest with that of the rebellious nabobs or viceroys, made themselves masters of several provinces

also:

also: and thus this mighty empire, notwithstanding its greatness, its monstrous extent, and its riches, sunk back into its former insignificance. After this period nothing but war and contention prevailed in *Carnate*, *Tanjaur*, *Gingi*, *Madura*, and *Maïssur*, and in all the provinces, of which I shall soon give a more particular account.

The first province on the coast of *Ciòlamanda'a*, which begins in the south west, and extends towards the north-east, is *Marava*, the capital of which, having the same name, is situated, according to M. De la Tour, in the latitude of $9^{\circ} 35'$ north; as appears by the map which he published at Paris, in 1770, under the title of *Theatre de la Guerre dans l'Inde*. This map, which was constructed with great accuracy on the coast of *Ciòlamandala*, exhibits with much clearness and precision the different districts, cities, and rivers in the theatre of the war carried on by the English, French and Indians against each other, as well as the boundaries of these districts, and the principal roads through them. It was constructed by order of the French government for the trial of Count Lally, who had been governor of *Puduceri*. I consider it as much more correct than the map of the Brahmans, which Anquetil du Perron has inserted under the title of *Portion d'une Carte du Sud de la presqu'Isle de l'Inde, faite par des Brabmes*, in the first part of his *Récherches Historiques et Géographiques sur l'Inde*, published at Berlin in 1786. The Brahmans were unprovided with good astronomical instruments, and consequently not in a condition to construct an accurate map.

The province of *Marava* is bounded on the east and south by the sea, on the north by *Tanjaur*, and on the west by *Madura*. It is intersected by the *Veyarru*, that is, the great river, which flows down from the *Geuts*, divides the kingdom of *Madura* or
Pandi

Pandi into two parts, and, running past the ancient city of *Madura*, spreads itself through the province of *Marava* into several branches. By means of this river vessels can be navigated to the sea through both the before-mentioned provinces, in a direction from west to east; but it is exceedingly difficult and laborious to return. While the flood, called by the Indians *Velli*, continues, there is no impediment, as it each time drives the vessel three or four miles up the country; but when it is over, the troublesome part of the navigation commences, because the sailors must then row against the stream with all their strength. The case is the same, in general, on the coasts of *Cid'amanjala* and *Malabar*, with all the rivers which flow down from the *Gauts*, and which for the most part have their sources in that ridge of mountains. But with whatever difficulties this return may be attended, the advantages procured by these rivers to the inhabitants of the surrounding districts are of the utmost importance. They facilitate inland as well as foreign trade, render the soil fruitful, purify and cool the air; in a word, it is to be ascribed to them alone that the country is habitable by human beings; which certainly would have been impossible, had not Providence placed in this part of the torrid zone that immense ridge, and supplied it so abundantly with water.

The principal cities in the province of *Marava* are; *Ellwancotta*, *Ciangucotta*, *Tiruvananganur*, *Cid-laburam*, *Kavaricot'a*, and *Ramanathapuram*, of which I have already spoken. The country is covered with forests, underwood, and shrubs. The inhabitants are rude and uncultivated. The men, though of low stature, are strongly built and excellent warriors. I saw several of them, who had behaved with great gallantry in the war which *Rama Varmer*, the king of *Travancor*, carried on against the nabob *Tippoo Sul-*

tan Babader. Each wore around his head a turban of blue cotton cloth; had a white jacket which descended to his thighs, a sabre by his side; in his right hand a lance, and in his left a shield. These people march, however, in bodies without any certain order, and perform their evolutions by the found of a horn. They let their beards grow; have coarse hands and faces; go bare-footed; and wear a blue girdle around the body. They are much braver than the *Tamulians*, who can never be accustomed to the fatigues of a military life.

Marava was formerly a province of the kingdom of *Madura*. The ruler of it was called *Nyaquen*, that is, the lord; but the Europeans have corrupted this word, and made of it *Naik* or *Naiken*. The northern part of *Marava* is at present under the dominion of the nabob Mohamed Aly and his friends the English; but the western is subject to the king of *Travancor*, who possesses also a part of *Madura* and *Maava* on the east, from Cape *Comari*, in consequence of a treaty which he entered into with the English and Mohamed Aly. This king of *Travancor*, however, is obliged to pay the *Ceppa*, that is, a yearly tribute, to Mohamed Aly, who may be called a creature of the English, and whom they generally employ as a state engine when they wish to exercise their oppression against the Indian princes. The Jesuits formerly had a great many Christian congregations in *Marava*, and this missionary establishment was connected with those in *Tanjaur* and *Madura*; but, in my time, these congregations had for the most part dropped off; and the few still remaining were under the direction of priests from *Goa*, who did not bestow too much attention upon them. The interior parts of *Madura* and *Marava*, in matters of spiritual judicature, are subject to the archbishop of *Cudnejalur* or *Craugalor*; and places on the sea-coast, which do not extend farther

farther than ten miles into the country, belong to the dioceſe of the biſhop of *Cochin*.

Tanjaur lies between the tenth and eleventh degree of latitude, and 25 ſeconds farther towards the north eaſt. This kingdom is bounded on the ſouth by the ſea and the province of *Marava*, not far from the fortrefs of *Tiruvvananganur*, which belongs to *Marava*. On the eaſt it is waſhed alſo by the ſea, and towards the north by the rivers *Cavèri* and *Colàrru*, the latter of which is very improperly written *Colram*. In the Samscred language it ſignifies the river of the wild hogs; from *Cola* a wild hog, and *Arru* a river; for theſe animals were formerly found there in great abundance. Both theſe rivers, the *Cavèri* and *Colàrru*, are exceedingly large, and are held in as great veneration by the eaſtern Indians as the Ganges is by the northern. Thoſe who belong to the ſect of the *Viſhnuvites*, addreſs their prayers to *Viſhnu* as the ruler of the waters; and they believe that he created the univerſe from water: for this reaſon they perform their luſtrations at rivers, and on their return carry with them ſome bits of yellow earth, which they pick up on the banks. When an individual of this ſect dies, his body is burnt, and the aſhes are thrown into one of theſe rivers. From this it appears that the Indians ſhow divine honours to the elements after the manner of the ancient Perſians.

Tanjaur, the capital of the province, is ſituated in $10^{\circ} 35'$ north latitude, between the two arms of the river *Cavèri*. The moſt conſiderable cities next to this are: *Vallam*, *Màdèvipatnam*, or the city of the great goddeſs *Lakſhmi*, *Patucòtta*, *Tiruvalur*, and *Tirumammur*. Beyond the boundaries of *Tanjaur*, towards the weſt, on the left bank of the *Cavèri*, and in the latitude of $10^{\circ} 45'$, lies the celebrated city of *Tricinapalli*, where at preſent the Engliſh have their ſeat of government, and the principal part

of their forces. They made choice of it for the capital of the province, and their chief magazine of arms, because they can thence keep in subjection, with the greatest ease, the two kingdoms of *Tanjaur* and *Madura*; overaweth the deposed kings and princes; collect the public revenue, the rice crops, and the taxes, without much trouble; and can be always ready to march with their troops, at a minute's warning, to any quarter wherever symptoms of insurrection may appear. On the sea-coast, towards the east, in the kingdom of *Tanjaur*, lies the temple *Collamedu*; and the city of *Negapatnam*, which belongs to the English, and is strongly fortified; also the city of *Toranga-uri*, or *Tranquebar*; *Naur*, particularly celebrated on account of its cotton manufactures; the city and fortrefs of *Karinkalla*, which once belonged to the French; *Cialenbron*, an ancient Pagan temple; and *Deyacotta*, which was formerly an excellent castle. The river *Cavèri* divides itself into several arms or channels: one of these, which branches off not far from *Cirangam*, is distinguished by the name of *Colàrru*. It is much larger and broader than even the *Cavèri* itself. The latter flows towards the east, but the former pursues its course towards the north; and both discharge themselves into the sea through several mouths. It is to be ascribed chiefly to these two rivers that the kingdom of *Tanjaur* produces such an abundance of rice. It grows there in so great quantities, that this land may with propriety be called the granary of all *Cìdla-mandala*. Most foreigners endeavour to establish themselves in this province, or at least to carry on trade with it. In the year 1619 the king of *Tanjaur*, *Raghu-natke-nayaguen*, gave up the city of *Tor-rangapuri*, or *Tranquebar*, to the Danes, who immediately formed there a celebrated missionary establishment for propagating the Lutheran religion. In 1638 the French obtained from *Sovadsadiragia*,

another king of Tanjaur, the city and harbour of *Carinkallu*, which they name *Carival*. In 1658 the Dutch and the Portuguese made themselves masters of the city of *Nagapatnam*, and in 1783 it was taken from the Dutch by the English, and never again restored. It is of the utmost importance to the latter, since they have had possession of the kingdom of *Tanjaur*. Before they added this country to their Indian possessions, they employed every method possible, by their creature and ally the nabob of *Arcate*, *Mohamed Aly*, to get it into their hands; but when they at length obtained it, the injustice of the measure appeared so glaring, that the Court of London protested against the violent proceedings of the government of *Madraspatnam*, and sent out Lord Pigot to India, with orders to restore the kingdom to the Maratta prince, its lawful owner. Lord Pigot, in my time, was kept in a state of arrest at *Mont Grand*, not far from *Mailapuri*. The merchants of *Madraspatnam*, who derived immense advantages from the kingdom of Tanjaur, opposed the disposition made by the British Court for restoring it; and General Stuart, whom the adherents of Mr. Stratton and the merchants had brought over to their party, enticed Lord Pigot to take an airing in his carriage; had him arrested on the road, and conveyed to the before-mentioned fortress *Mont Grand*, which lies at the distance of a few miles towards the west from *Madraspatnam*. Here he remained for a considerable time in confinement, till he at length died in 1777. *Tullasuragia*, king of *Tanjaur*, who, by the command and exertions of Lord Pigot, was restored to the throne, experienced a similar fate. He was put in confinement also by the assistance of Mohamed Aly, and died in prison in 1776. Such is the manner in which kingdoms and provinces are acquired in India! The Europeans first get a footing

there as merchants; imperceptibly endeavour to extend their power; are no longer satisfied with the advantages of trade, and begin gradually to oppose their own private interest to the interest of those princes who have admitted them into their dominions. In a little time they find means to involve them in a war; sometimes they give them assistance, in order that they may afterwards make them pay for it; and sometimes they incite one prince against another, or endeavour to create confusion in their political relations: in a word, they never rest until they get possession of the land which is the object of their ambition. *Timur-Bec*, *Thamas Kuli Khan*, the *Moguls* and *Marattas*, the *English* and *French*, all pretended to have just reasons for seizing the possessions of others; and no man was able to refute these reasons, which, while they had arms in their hands, were rendered sufficiently valid. "The right of conquest," says Montesquieu, in his *Spirit of Laws*, "is a necessary, lawful, but unhappy power, which leaves the conqueror under a heavy obligation of repairing the injuries done to humanity *."

It has been already said, that in former times the kingdom of *Tanjaur* was dependent on that of *Madura*. The princes who were subordinate, and obliged to pay tribute to that of the latter, were called *Nayaga*, that is, lords; and not *Rajah*, or kings. In the ancient classical writers they are seldom mentioned, and at later periods all intercourse between Europe and India was interrupted by the incursion of the barbarians, so that scarcely any traces of them are to be found. The relation of the two Arabian travellers of the ninth century, a translation of which has been given by Renaudot, is exceedingly dry and barren; for these travellers speak

* See Montesquieu's Works. London 1777, vol. i. p. 180.
only

only of such princes in India as received them with friendship, and of places where they were kindly entertained by their countrymen the Arabs. The most authentic information now extant, respecting the kingdom of *Tanjaur* and its sovereigns, has been collected by Anquetil du Perron in the first part of his *Recherques historiques*, &c. often already mentioned, under the following head: *Suite chronologique des rois Marates du Tanjour commençant à Ekégi (Egavàgi), l'an 1471 de l'ere Chretienne jusqu'à Toullafon Rajah en 1783; accompagnée de détails sur les principaux rois de la presqu'île de l'Inde depuis la fin du 15 siecle.* In the year 1360 *Tanjaur* was under the government of king *Prabudhadeven*, which signifies the attentive, careful god; from *Prabudha*; attentive, careful; and *Deven*, a god. People who were ignorant of the Indian languages corrupted this word, and made of it *Parabudeideven*. After him, an officer of the king of *Bisnagari*, or *Narasimba*, called the Emperor of the Coast of *Comandel*, was raised to that dignity. This kingdom fell afterwards into the power of some *Marratta* princes, who retained it till the year 1773, when the nabob of *Arcate*, *Mohamed Aly*, an Arabian prince, was forcibly put in possession of it by the English, in whose hands it remains at this day*.

Some of the missionaries, such as, Father de Magistris, Frederick Schwarz a Dane †, and Father Johannes de Brito, whose manuscript works, never yet

* This nabob of *Arcate* or *Arcot*, is merely a nominal prince. His whole territories are beset with English troops; and he is suffered to exist, as is the case with many others, merely that it may appear as if the country were actually ruled by native Indian or at least Oriental princes. F.

† The author here means, without doubt, Mr. Christian Frederick Schwarz, missionary at *Tanjaur*, sent thither by the English Society

yet published, I have now in my hands, complain bitterly of the oppression which the subjects of the Pagan kings had to endure. M. Anquetil du Perron endeavours to defend the latter, and to prove that private persons enjoyed real and individual property, among which he reckons gardens and meadows. I can, however, establish, by historical documents, that this assertion is altogether false, and that Anquetil was totally unacquainted with the ancient Indian laws. The kings either let their rice fields to the farmers called *Vayshya*, or gave up the use of them to their soldiers for military service. It is very certain that a great many abuses were connected with the regal authority; and, in my opinion, this was the principal cause why the kings of *Madura*, *Maïssur*, *Tanjaur* and *M'rava* came at last to destruction. Their subjects were, indeed, divided into nobles, patricians and plebeians; but these three ranks were always at variance, and the people groaned under the severest oppression. It was very customary for one, under the pretence of avenging some injury he had sustained, to fall upon the property of another and to carry it off. The monarchs were at great pains to keep up these feuds, and they seldom suffered the offended party to receive justice. Continual jealousy prevailed between these petty tyrants; mili-

Society for promoting Christian knowledge. This missionary, in the 51st part of the *New History of the Evangelic Missionary Establishments in India*, p. 275—284, has defended the newly-converted Christians there against the illiberal accusations of Secretary Montgomery Campbell, and clearly shewn that the avaricious British commissaries, by their oppression and extortion, are the cause of the poverty of the country and of the wretched state of agriculture.—The author calls Mr. Schwarz a Dane. He has probably been led into this mistake by his connection with the Danish missionaries at Tranquebar; for, as far as I know, Mr. Schwarz is a German. F.

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tary discipline was totally neglected, and nothing was encouraged at court but luxury and flattery. Under these circumstances, it needs excite no wonder that the people received foreigners bent upon conquest with open arms; and that these kings, after a dominion of two thousand years, brought themselves at last to ruin, as must be the case with all those who suffer such abuses in their government. The revolution which happened in these kingdoms, when the English interfered in the affairs of India, might perhaps have been of some use, had not that nation, as avaricious as it is industrious, carried away all the productions and other riches of the country. It is thus that the nations of the earth are punished, when they abandon themselves so completely to vice that they shut their eyes against the light of reason, and in their blindness stray from the paths of justice and virtue.

At *Navur* great quantities of cotton articles, *Tapissendis* *, and cloth of all colours are manufactured. The blue cotton stuffs of *Nagapatnam* and *Torangapuri* are sent throughout all *Tanjaur*, *Ma-*

* *Tapissendis* is a general name given to the cotton stuffs procured from India. They are partly painted and partly printed with wooden blocks. *Gingam* is properly the name given to those cotton stuffs which come from Bengal and the coast of Coromandel. They are distinguished by this particular circumstance, that a thread made from the bark of a tree is interwoven with the cotton. A.

This information respecting the difference between the *Tapissendis* and *Gingams* is new. It is, however, a pity that the author did not give the name of the tree which produces the bark employed in manufacturing the latter. Had he made it known, he would have deserved thanks from all naturalists and technologists.—In Madagascar, the inhabitants of the sea-coast manufacture, from the long leaves of a tree called by them *Vattulala*, but which is no farther known to botanists, a kind of very strong stuffs, sometimes as fine as the best camblet, and frequently employed by the women at the Cape of Good Hope to make under-petticoats. F.

dura and *Malabar*. *Nagapatnam* is the place where the spiritual jurisdiction of the bishop of *Cochin* ends, and that of the bishop of *Mâilapuri* commences. The latter extends not only over the whole coast of *Ciölomandala*, but over that also of *Orixä*, and throughout all *Bengal*, where the above-mentioned bishop has a vicar-general. The Jesuits formerly were in possession of a great many Christian churches in *Tanjaur*, and the missionary establishment there depended on that of *Madura*, which was founded by Father Robert Nobili, a native of the Papal territories. At present an ex-jesuit resides at *Tricinapalli*.

The kingdom of *Madura* begins, in the south, under about $8^{\circ} 10'$ N. lat. near the sea, and extends thence, towards the north, between the *Gauts*, which lie on the west, and between *Madura* and *Tanjaur*, the latter of which lies on the east and ends in the north at the rivers *Cavèri* and *Veyàrru*, in $11^{\circ} 15'$ N. lat. These rivers intersect the whole country. The *Veyàrru*, or great river, is, on Anquetil's map, named by the Brahmans *Madura*. It directs its course from west to east, and flows past the ancient city of *Madura*, which is the capital of the kingdom, and from which the whole province derives its name. The *Cavèri* descends also from the *Gauts*, and, running past *Tricinapalli*, *Ceringham*, and various other cities, discharges itself through several mouths into the sea. This tract of land lies much higher than the rest, and therefore it produces much less rice; but for that reason it abounds more with cotton, cummin, garlic, ginger, gum-lac and capers. There are found here also a great many bezoar goats, civet cats, wild hogs, deer, antelopes, tygers, apes, and elephants. In some of the valleys there grow likewise considerable quantities of very white rice, the grains of which are small, and which has an excellent aromatic taste.

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The inhabitants of this province, like all mountaineers, are large, robust people, and capable of bearing the heaviest burthens on their head and shoulders. They carry on a considerable trade with the maritime cities on the coast of *Cidlamandala*, and since the earliest periods have been accustomed to cross the *Gauts*, mountains of tremendous height; so that they even transport their cotton stuffs to the coast of Malabar, and either sell them in some of the towns and villages lying at the bottom of these mountains, or exchange them for salt, dried fish, areca nuts, pepper, copper, iron, and other articles in which the kingdom of Madura is deficient. Necessity is the oldest and first instructor which mankind had in regard to commerce; avarice, luxury, and the thirst of gain afterwards associated themselves with her, and still follow in her train. Among the trading cities, at the foot of the *Gauts*, on the Malabar coast, is *Arcampalli*, the *Arguropolis* of the ancient Greeks, which lies nine miles up the country from Cape *Comari*, and as much from *Covalam*. Formerly there were in this city above two thousand looms employed in weaving cotton stuffs. Even at present it is a place of some importance in regard to its cotton trade; but formerly it was, as it were, the mart or general magazine to which the inhabitants of the Malabar coast and the province of Madura carried all their merchandize. Since navigation increased, many of the manufacturers have removed from this as well as from other cities, and formed new settlements and places of trade at a distance from those harbours which are frequented by foreign ships. The other Malabar cities, which still keep up their former connection and trade with *Madura*, are: *Cottate*, *Cagna-rapalli*, *Iratugè*, *Pugnàda*, *Mohatugè*, and *Codamangalam*. The cities in the interior part of the kingdom

of *Madura*, which formerly sent and still send merchandize to the Malabar coast, are : *Gambam*, *Uttamapattinam*, *Periaculam*, *Sindacalla*, *Badagare*, *Tuvàrencurici*, *Veluvàracotta*, *Andipatti*, *Tevàram*, *Ciundrapandi*, *Cettur*, *Shivagari*, *Tirunaveli*, *Cencotta*, *Condùr*, *Tèdanàda*, *Perumal*, *Ceruvatti*, *Caricàttur*, and *Manimàla*. Notwithstanding the great number of missionaries and European geographers who have written on this country, not one of them has so much as mentioned the names of these cities, or given any account of the connection which subsists between the two coasts of the peninsula of India. All of them confine themselves rather to a general view, and speak only of the possessions of the Europeans. I can, however, with truth assert, that I have seen whole companies of these merchants from *Madura*, partly at *Codungalam* at the bottom of the *Gauts*, and partly at *Mobtuzé* and *Padmanaburam*. They are accustomed to transport their merchandize upon oxen, which are loaded with cotton goods of every kind. These merchants are almost all well armed, because they are obliged to pursue their way through narrow passes in the mountains, which, on account of the numerous tygers found in them, are exceedingly dangerous. From the before-mentioned cities, in the interior part of Malabar, merchandize is transported to those on the coast both by land and by water. They are sent to *Covalam* at Cape *Comari*, *Coleci*, *Tiruvancòda*, *Coliam*, *Porrocàda*, *Muttam*, *Cocci*, *Cudunga'ù*, *Colicotta*, *Cannùr*, *Valiapa'nam* and *Chianapuri*, and thence conveyed on board foreign ships. Some of these cities were celebrated in ancient times. Thus, for example, *Aramalli* was by the Greeks called *Arguropolis*; and *Covalam*, *Colis* or *Colias*; *Coleci*, in Strabo, is named *Cojaci*; and *Cottate* occurs, in Ptolemy, under the name of *Cottiana Metropolis*, and

and in Pliny under that of *Cottona*. Neither the Egyptians, whose vessels consisted merely of papyrus, nor the Greeks and the Romans, who were not very expert in the art of navigation, and whose ships were built in an exceeding slight manner, ever ventured to double Cape *Comari*, where such violent storms sometimes prevail, that the Portuguese called it *The Little Cape of Good Hope*. The mariners of these nations ran their vessels, therefore, either into the small harbours of *Covalam* or *Coleci*, where the sea forms a bay or haven, in which ships of a moderate size can lie at anchor in perfect security. It was necessary that every article of merchandize from Bengal and Pegu, the island of Ceylon, the coast of *Coromandel*, *Tanjaur*, and *Madura*, should be sent to both these places, which was done more frequently by land than by water. A part of them were then transported up the Red Sea to Alexandria; the rest were conveyed through the Persian gulph to the Tigris and the Euphrates, and thence they made their way to Greece and Rome; as has been very justly remarked by Strabo, Pliny, Arrian, Marco Polo, Schmidt, Montésquieu, and lately by the celebrated Robertson.

The kingdom of *Madura* or *Pandi*, said to have been founded by one of the five brothers *Pandu* or *Pandava*, A. M. 1550, was always governed by its own lawful sovereigns, natives of the country. *Porus*, or *Puru*, sat upon the throne in the time of Octavius Augustus. King *Cerambotti*, who is mentioned by Pliny, Arrian, and Ptolemy, under the names of *Cuprobottes*, *Celebothras*, or *Cerobothron*, was descended from this family; and his government extended both over *Malabar* and the kingdom of *Canara*. The kings of *Travancor*, who about sixty years ago were very obscure princes, had their origin also in *Madura*. The kings of *Madura* kept their court
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in the city of the same name, and their vassals shewed them a veneration almost without bounds. After the death of *Virabhanâyaguen*, no fewer than three hundred of his wives ascended the funeral pile, and voluntarily suffered their bodies to be burnt with that of the king. In the year 1740 the Marattas made an incursion into *Madura*, and since that period the dominion of the national kings has been at an end. After the Marattas *Nisam al Malek* penetrated into the country, and at last came *Mohamed Aly Khan*, in the year 1742. The latter caused the viceroy of *Madura*, named *Khan Saheb*, to be put to death; took possession of the throne; entered into an alliance with the English at *Madraspatnam*, and divided the kingdom of *Madura* between himself and his allies. The English then converted the city of *Tricinapalli* into a place of arms; beset the high ways with guards, and got into their hands the whole trade. By these means the ancient *Madura* fell totally into ruin. The English have also another army at *Tirunaveli* *, a city lying to the south of *Madura*. This place is separated from *Palamotta* only by a river, which serves as a boundary between the English and the king of *Travancor*. *Palamotta*, a strong fortress, is situated on the southern bank of that river, and belongs to the king of *Travancor*, who is also in alliance with the English. When the English are desirous of procuring money from this prince, they instigate their ally *Mohamed Aly Khan* to send an army against *Tovala*, in the neighbourhood of *Cape Comari*; and if the king of *Travancor* wishes to prevent this disagreeable visit, he must pay to the English whatever they choose to demand. When I was at the court of this prince, in 1784,

* *Tirunaveli*, near the fortress *Palamotta*, is called also, on the modern maps, *Tinivelly*. F.

the army of *Mobamed Aly Khan* required him either to send them a certain sum, or to give them permission to march through *Tovala*, in order that they might obtain money from *Travancor*. *Cumàren Cembaga Ràmapulla*, however, a man of talents, who was then prime minister, settled the whole business by paying to the English 200,000 rupees*.

The kingdom of *Carnada*, from the year 1754 to 1762, was the continual theatre of the war carried on against each other by the English and French, *Hayder Aly Khan*, the father of *Tippoo Sultan*, and the nabob of *Arrucate*. It is bounded on the west by that ridge of mountains called the *Gauts*; and lies between the 12th and 14th degree of north latitude, and the 77th and 78th of east longitude. Towards the south it is bounded by *Tanjaur*, or the river *Vellaru*, which flows down from the mountains in *Màissur* on the west, intersects *Carnada*, and

* It was a part of the political system of the ancient Indian kings, that they never entered the territories of their neighbours in a hostile manner but upon the most urgent occasions. If they could not possibly avoid it, they at least suffered the people employed in agriculture to remain at peace, and molested neither their temples nor their priests. We are told so by *Strabo*, and by *Arrian* in his *History of Alexander's Expedition to India*. The policy of the Mahometan conquerors and their allies in India has, on the contrary, been, as far as they were able, to reduce the mightiest sovereigns and kingdoms to obedience, and to endeavour to govern the latter themselves; to leave on the throne only the weakest princes, and to render them tributary; to foment quarrels between them, or bring about a reconciliation according as it suited their interest; never to undertake more than one war at a time; to allow religious liberty in its full extent only to their allies, and to suffer them alone to retain their ancient usages and customs; to take part always with one or other of two contending parties, and in that manner to increase their power; lastly, to furnish their allies with officers to command their troops. *Offa vides regum vacuis exhausta medullis*. In this manner they suck the very marrow from the bones of kings, says *Juvenal* in his eighth satire. A.

throws itself into the eastern sea at the extremity of the kingdom near *Puerto Novo*. *Golconda* forms its boundary on the north, in the latitude of 15° . *Carnada* is the kingdom so much extolled by ancient travellers under the name of *Narasinha*. It is watered by three rivers, the first of which, called the *Pa'ler*, runs past the cities of *Velur*, *Arrucate*, *Cangipuri* and *Sadras*. It is extremely broad at the last-mentioned place, and discharges itself into the eastern sea. The second, named the *Ciovanàrru*, falls into the sea on the south of *Puduceri*, after having united, not far from that city, with the *Gingi*, which flows down from the mountains of the same name. The third is called the *Ponarru*, or the golden river. It has its source in the Gauts, not far from *Dhermapuri* in *Maïssur*, runs past *Tricolur*, and on the north of *Gudelùr* throws itself into the sea. The interior part of this country produces abundance of rice, though not in such quantity as *Tanjaur*. Numerous herds of cattle are also seen in it; and, according to the assertion of the Indians, it contains mines of gold and silver. The cotton articles manufactured here are exceedingly fine. The maritime cities of *Carnada* are, *Gudelùr*, *Puduceri*, *Cangimaram*, *Sadras*, *Màilajuri*, *Madrasspatnam*, and *Valiacada* or *Paliacate*. Various kinds of cotton stuffs, both coloured and white, are manufactured to a considerable extent in all these cities. *Gingi*, the capital of a small province, and *Arrucate*, are two pretty strong fortresses in the interior part of the country, and at the same time cities of great antiquity. According to Ptolemy, *Brahmanes Magi* resided formerly at *Cangipuri* in the kingdom of *Carnada*, and therefore it is beyond all doubt that in the first century of the Christian æra there were magi in India as well as in Persia. In the remotest periods there was a temple at *Cangipuri*, which is still frequented by a great number of pilgrims.

grims. It is dedicated to *Viſhnu*, who, according to the doctrine of the Indians, firſt created water, and from water the whole univerſe. The image of this deity, who is here repreſented with four hands, is carried round in triumph, on certain days, in a very high carriage drawn by ſixty perſons. In his firſt hand he holds the ſacred wheel; in the ſecond, a huntsman's horn; in the third, a diamond; and in the fourth a club, in order to combat the giants. A feſtival is ſtill held here in honour of Fire, which has been already deſcribed by Sonnerat in the ſecond part of his Voyage to India. *Tirunamala*, *Tirupadi*, *Tiruvalur*, *Cirangam*, and *Cialembon*, are alſo very beautiful pagodas or Pagan temples, which are not unworthy of a particular deſcription. Some of theſe occupy a large ſquare, ſurrounded by four lofty walls. In the middle of each wall ſtands a very high ſharp-pointed tower, ornamented with the figures of various animals, which repreſent the different ſymbols of the deity. Under the tower is a gate, through which you enter the fore-court of the pagoda; and as there are commonly four towers on each wall, the moſt of theſe pagodas have alſo four gates. Theſe towers, with their gates, are called *Goburam*, which ſignifies both the tower and the gate of the fore-court of the temple. The before-mentioned ſymbols are in part offensive to decency. They allude to the creation and deſtruction of all created things, which are effected by the ſun, moon, and the earth; and theſe are repreſented under the ſymbols of the three deities *Shiva*, *Parvadi*, and *Lakſhmi*. The towers are ſquare, and conſiſt of ſeveral ſtories; ſome of which are large, but others very narrow. Each ſtory is furniſhed with windows, and in the upper ſtory a lamp is kept burning during the night. The temple itſelf ſtands in the middle of the court, and for the moſt part is

of a conical form. These pagodas or Pagan temples, which in the Sanscred language are called *Ksetra*, *Devassa*, or *Devala*, consist of three divisions. The first forms the main body, or nave; the second, the sanctuary; and the third, the *Sbrikoil*, that is, the chapel, in which the *Bimbam* (statue) or the *Deven* deity, or the *Punya Murti*, sacred body, is preserved. This chapel is constructed in the middle of the sanctuary, and has only one small window, so that in the inside it is exceedingly dark: a circumstance which not only increases the reverence and respect entertained for the divinity, but contributes also to conceal the functions of the *Eburandiri*, or high priest, who alone has the right of approaching the image. A great many lamps, filled with oil and butter, are kept burning around the chapel; and the offerings, which consist of rice, coco nuts, flowers, sesamum, pisangs, and other fruits, are deposited on a stool before the god, and left at the disposal of the priest. From the roof of the temple arises a long pole, to which is fastened, on days of solemnity, a large flag 70 feet in length. On this flag is represented an ox (the *Vabana* or riding animal of the god *Skiva*) when the temple is dedicated to that deity; and in that case the ox or *Apis* is represented also in bas-relief above the small door of the chapel already described. There must always be a stream in the neighbourhood, in order that the Indians may wash themselves, and perform those ablutions which the service of the god requires. The sanctuary, for the most part, is surrounded by five or six rows of stone pillars, from eighteen to twenty feet in height, and ornamented with bas-reliefs of ingenious workmanship. In many temples the number of these columns amounts sometimes to sixty. It is astonishing how carefully the rules of architecture have been observed in constructing them: and

as some of these temples are of very great antiquity, it consequently follows that this art must have flourished in India in the remotest periods.

The most considerable cities and fortresses in *Carnada*, the latter of which are almost always built in the form of a square, are: *Palencota*, *Balancada*, *Atur*, *Calianatur*, *Shelon*, *Tatagari*, *Calicurici*, *Tirucolor*, *Tiruvanelur*, *Trividi*, *Tiruvamatur*, *Valdur*, *Villamur*, *Perumaculam*, *Vicravandi*, *Tindivanam*, *Gingi*, *Tirumala*, *Penatur*, *Palur*, *Cettupeli*, *Vandavagi*, *Uttamatur*, *Tiruwatur*, *Harani*, *Timeri*, *Arcati*, *Caveripac*, *Tacaculam*, *Tirupassur*, and *Tirupadi*. One will scarcely find a country so pre-eminently distinguished by its architecture, and which can exhibit so great a number of elegant temples and other public buildings. It is therefore highly probable that the sovereigns of *Carnada* were formerly in the most flourishing circumstances, and that population and industry were carried to their utmost extent; for, without the united effect of these causes, such magnificent monuments could never have been erected*. In the early periods this district was subject to the kings of *Bisnagari* or *Narasinha*. It afterwards came under the dominion of the great Mogul, who caused it to be governed by a nabob or viceroy; but as one unjust possessor generally endea-

* The kingdom of *Carnate* must certainly have enjoyed a long state of peaceful prosperity under its native kings. This we have reason to conclude from the extensive pagodas, regularly built with art and a sort of magnificence, which are found in it; and also from the many old castles and fortified towns on the borders of the kingdom, and in the passes which conduct through the mountains called the *Gauts*. The duration of the ancient buildings, for so many centuries, may be explained by the nature of the mortar used in India, which is a mixture of oil and viscous substances, and by the dry warm climate. The Mahometan princes first brought poverty into this country, formerly so fortunate; and what they began the Europeans completed, by carrying thither as soldiers the refuse of all nations. F.

vours to expel another, the Marattas found means to make themselves masters of it in 1740. They were, however, again driven out by the nabob of *Arrucate*, a prince of Indian extraction, who had embraced the Mahometan religion. The French, at that time, espoused the cause of the great Mogul; but the English, who lived in a state of hostility with the Marattas, interested themselves for the nabob of *Arrucate*, who had rebelled against the great Mogul, and with whom they were besides in alliance. A bloody war ensued, during which the English and French, together with their different allies, fought more than fifteen battles in the kingdom of *Carnada*; and the contest was continued, with various success, till *Carnada* at length came under the dominion of the nabob of *Arrucate* and the English, the latter of whom are now in possession of *Puduceri*, the capital of the French colonies in India. They made a conquest of it since the commencement of the French revolution; and as the English at present have great power in India, this city is not likely to fall again into the hands of the French, unless it be restored on the conclusion of a peace.

The missionary establishment in *Carnada*, which was entrusted to French Jesuits, can boast of a great many celebrated men. It commences in the west at the mountains of *Maißur*, which separate this province from *Carnada*; extends thence towards the east along the rivers *Vellaru* and *Paler*, and comprehends the whole kingdom. The principal places where the Jesuits resided, were: *Puduceri*, *Gingi*, *Vencattiguiri*, and *Arrucate*. The most considerable congregations, which they formed in the kingdom of *Madura*, were at *Madura*, *Tindacalla*, *Aur*, *Ilpiur*, *Puradacudi*, *Ayambel*, and *Conacupam*. In *Tanjaur* they had congregations of the like kind at
Varuga-

Varugapatti, *Sirgani*, *Tanjaur*, *Suran*, *Camanaickenpatti*, and *Tirnaveli*. Monseigneur Dolicha, the apostolic vicar, resides sometimes at *Puduceri*, sometimes at *Ariencopan*, and belongs to the *Corps des Missions étrangères* at Paris. The Portuguese bishop at *Mailapuri* pretends to act as superintendant of all these congregations, which were formed neither by him, nor any other Portuguese; and though he is expressly forbidden by the Pope to exercise his spiritual jurisdiction in places which are not under the dominion of Portugal*. Since the destruction of the order of the Jesuits, many of these congregations have fallen into decline, because they were destitute of proper pastors. Some of them, however, still exist; and the bishop of *Mailapuri* furnishes them with priests, natives of India, sent from Goa to discharge the sacerdotal functions: but these men can never be so useful as Europeans, because they are not much respected by the heathens, and have too little learning to support the reputation of a Christian congregation, while surrounded by Pagans and Mahometans. In my time there were reckoned to be in *Madura* eighteen thousand Christians; in *Carnada*, twenty thousand; and in *Tanjaur*, ten thousand: whereas the Danish missionaries at *Torangapuri*, or *Tranquebar*, with all their exertion could scarcely muster a thousand Lutheran Christians, as I was assured by several Catholics who resided at *Puduceri* †; and many even of this insignificant

* See the bull of Clement VIII. of the year 1600, which begins thus: *In supremo militantis ecclesiæ solio*. Also that of Clement X. issued on the 7th of June 1674. A.

† This estimation of the number of the Roman Catholic Christians (48.000) is certainly too high, even if we should forget how the missionaries of the Romish church behave in regard to their so called converts. They insinuate themselves as physicians into the houses of the Indians; draw a wet cloth over the head and

ficant number abjured the Lutheran religion, as soon as they removed to any place beyond the boundaries of *Torangapuri*. The native Christians are fond of the images of the saints, processions, and in general the ceremonies and solemn festivals of the Catholic church; and, as the Protestants want all these things, it may be readily conceived that their simple religion can have very few attractions for the Indians*.

This general account of the above countries, in which I resided three months, I must here conclude. It was necessary to be given, that the reader might be better enabled to understand the remaining part of my Travels.

forehead of a sick person, even when at the point of death; mutter privately to themselves the baptism service; and think they have then made one Christian more, who is immediately added to their list.—The protestant missionaries have in the course of nineteen years baptised 19,340 persons. See *Neuere Geschichte der evangelischen Missions-anstalten*, 51st part, Halle 1797, 4to. p.187. F.

* In warm countries sensuality is more active, and the imagination more lively; and therefore the usages of the Catholic church must have greater effect on the Indians, who, when they become members of it, imagine that they only leave one idolatrous worship to embrace another. F.

CHAPTER IV.

Journey from Puduceri to Covalan, Mailapuri, and Madraspatnam.

IN the year 1776, a Portuguese ship, the *Nossa Senhora de Luz*, was lying at anchor in the road of Puduceri, the owner of which, John Gonzalvez, had made a voyage to Madraspatnam on his own account. As this vessel was now destined for the coast of Malabar, and as I was obliged to proceed thither in consequence of my mission, I thought it advisable not to neglect so favourable an opportunity; and to request M. Gonzalvez to give me a free passage: a request which I found myself the more obliged to make, as I had not money to defray the expences of a voyage in any other manner. Having some business, however, to settle at Madraspatnam, I set out from Puduceri on the 9th of September, in a *Dooly* or palanquin, the bottom of which is woven of Indian cane, after the manner of our chairs, and which is covered with cloth supported by pieces of wood, in order that the traveller may not be incommoded by the beams of the sun. This palanquin is suspended from a pole, and born by six men, whom the Indians call *Coolies*, or porters; and the English, *Boys*. These people go almost naked, having nothing on their bodies but a small piece of cotton cloth, which covers what nature bids them conceal, and which is fastened round the loins with a girdle. This cloth is called by the Indians *Lingacutti*, that is, the covering of the *Lingam* or privities, which the Europeans have converted into *Langotti*. In the Mala-

bar language it is called *Cila*, a clout. These *Coolies*, almost perfectly naked, convey the traveller from one place to another with as much speed as a post-horse; but they must from time to time be relieved by other six of the same kind. The dexterity and expedition with which they carry the *Dooly*, or palanquin, is really astonishing. *Puduceri* is 100 miles from *Madraspatnam*; and yet some of the servants of the English East India Company commonly perform that journey in fifteen hours. These, however, are forced journeys, for which a great number of such palanquin-bearers are necessary. The road from *Puduceri* to *Madraspatnam* is exceedingly good, and in many places bordered by bushy trees, under the shade of which the traveller is protected from the scorching beams of the sun. Every two or three miles there are elegant *Balam*, *Ambalam*, or taverns, by the Europeans called *Chauderies*, and in which conveniencies of all kinds are to be found. They are beautiful edifices, raised by the charitable contributions of the Indians, and not unfrequently by the benevolence of some wealthy individual, for the use of travellers; as hospitality, so rare among us Europeans, forms, among the Orientals, a point of religion, and is one of the chief virtues by which they are distinguished from all other nations. In general, the case is very different in India from what it is in Europe, where people, when travelling, must not only expend large sums of money, but are cheated, robbed and plundered by landlords, coachmen and postilions, and meet with every possible kind of bad usage *. In India a man can openly carry
 money

* The *Tschuderies*, or resting-places in India, are indeed beneficent establishments, but not to be compared with the large and elegant caravanseries in Persia and Turkey. Each, however, are suited to the nature of the country in which they are found. India is extremely populous, whereas in Persia and Turkey there
 are

money with him on the public highway, without having occasion to be in any dread of robbers; for it is sufficient that the *Coolies* be persons of good character. This security prevails at least in the kingdom of *Travancor*, where I have travelled more than twenty times by day as well as by night from *Cochin* to *Cape Comari* *.

The excellent establishments and police regulations formed in India, in regard to highways, are extolled by Strabo in the fifteenth book of his geography. The modern Indians consider it as one of the greatest crimes to destroy edifices or inns destined for the use of strangers. These inns consist of a building somewhat raised from the ground, and which contains three divisions or apartments. As the roof, which projects, is supported by pillars, the outer space forms a kind of hall or gallery, where the *Doolies*, or palanquins, are deposited, that they may not be injured by the rain or the heat of the sun. In the middle apartment stands a stone image, which is generally a representation of *Gannesha*; and in the two side apartments mats are spread out, which are wove either of palm-leaves, or the leaves

are immense wilds and deserts, totally destitute of inhabitants. In the latter countries, merchants, for the sake of security, must travel in large bodies, and therefore require for themselves, their merchandize and cattle, resting-places of greater extent. F.

* I must, however, confess that I have been sometimes robbed: but the *Kullis*, or other poor Indians, never took any thing else from me than liquor or provisions, which they found necessary for their support. As they are always satisfied with little, it may be readily comprehended that what they pilloined was of no great value. During a residence of thirteen or fourteen years in India I never heard of any traveller being robbed or murdered on the highway. A.—Travelling is not equally secure in every part of India. In the peninsula on this side the Ganges, Bengal and Oude, as far as the power of the English extends, there is nothing to be feared; but in the mountains, and farther towards the north-west, the same safety does not prevail. F.

of the *Caida* *, (a wild plant of the species of the Ananas,) and on which the travellers sleep. Some Brahman priest generally resides in the neighbourhood to wait upon them, and who for a few *Panam* will provide a meal according to the Brahman manner. It consists for the most part of rice boiled and afterwards dried, together with some dishes of small preserved oranges, and soup made of herbs, pepper, ginger, and mustard, and sometimes of boiled, toasted, or raw cheese. Instead of this soup, sour milk, or fresh cream-cheese, is frequently served up. *Cagni*, or boiled rice water, which the Europeans name *Cangi*, is given free of all expence, in order that the traveller may quench his thirst with a cooling and wholesome beverage. Statues, which supply the place of mile-stones, and serve to guide strangers, are found every where erected along the high roads. As the Greeks and Romans employed for this purpose the god Terminus, the Indians use their deity *Gannesha*, who by the common people, not well acquainted with the Sanscrit language, is called *Polyar*. This god has the head and trunk of an elephant, four hands, the body and legs of a man; and is represented sitting cross-legged, according to the manner of the Chinese and Indians. On some monuments he is represented with a semicircle or half-moon around his head, holding in one hand an iron style, which the Indians use for writing on palm leaves, and in the other a palm leaf, or perhaps a bundle of such leaves, covered with writing. On other monuments he has in one hand a pomegranate, or a key in the form of a hook, like those

* The *Caida*, or *Kayda*, is the *Kenra* of Forskäl, or the *Pandanus odoratissima* of Linnæus. On account of the similarity in the leaves, it has been called also *Bromelia*. The natives of Otaheite cover their houses with it. The farina of the male flowers is used as a perfume. F.

used in the early ages, when doors had no iron-work, and were shut only by a wooden bar on the inside. Instead of the *Vahana*, or riding-animal, he has always under him a mouse, which is held in the utmost abhorrence by the elephant. This mouse, according to the Indians, represents the wicked demon, the enemy of wisdom, or, in other words, the devil. Indian women, who are married, wear an image of this deity, which they call *Taly*, suspended from their neck by a string. It supplies the place of a love-pledge, and serves as a token of their chastity and conjugal fidelity. The literati honour this deity as their protector; and salute him always at the beginning of their writings with the words *Namà Guru*, Adoration to the Lord; or *Sal Gurve Namà*, Adoration to the true Lord; or *Gannabadàye Namà*, Adoration to *Gannabadi* the Lord. They are accustomed also to paint the elephant's trunk of *Gannesha* before the first line of their letters, as a symbol of wisdom and prudence.

From *Puduceri* I continued my journey by *Calapada*, *Congimaram*, and *Carpuncolam*, where I passed the night in one of the before-mentioned *Balams*. Towards evening I was visited by some female Indians, each of whom carried a basket filled with garlands of white flowers, which they hung around the neck of *Gannesha*. Next morning, at sun-rise, some Brahmans brought a copper vessel with coconut oil; poured it over the statue of *Gannesha*, and at the same time muttered a certain form of prayer in the Sanscred language. As one of them spoke a little Portuguese, I entered into conversation with him. Near such a *Balam*, or inn, there is generally a pond, called in the Tamulic language *Colam*, and in corrupted Portuguese *Tanque*. To this *Colam* all the Indians who live in the neighbourhood hasten as soon as they get up in the morning, and men

and women, boys and girls, placing themselves close to each other, wash the parts of nature with the utmost dexterity, and repeat certain prayers. This ablution, which is renewed every morning, has been introduced into India in the earliest periods, and is a general practice among the inhabitants of the country, as they are of opinion that purity of soul cannot exist without personal cleanliness *. The excessive heat of the sun, and the continual perspiration thereby occasioned, may have first given rise to this custom, as also to the worshipping of the *Lingam*, which, among the Indians, in the same manner as Priapus among the Romans, supplies the place of a god. That the parts of generation might remain in a sound state, the Indian philosophers commanded cleanliness by means of water; and that this practice might never fall into disuse, they ordered that divine honour even should be paid to these parts, which represent the creative power of the sun, moon, and elements. An Indian book, entitled *Lingapurànam*, a copy of which was preserved in the king's library at Paris, is a treatise on the worship of this deity. The Indian philosophers, by whom it was first introduced, gave as the inventor of it one of their gods named *Mahadeva*, or *Shiva*; the symbol of the all-creating sun.

Next morning I continued my journey, and passing through *Vepur*, *Tengacetti*, and other places of little importance, arrived in the evening at *Sadras*. This beautiful town, at which there is a castle, be-

* The Indians divide good works into *Gnana* and *Karma*: Under the former appellation they comprehend wisdom, meditation, and internal spiritual employment. *Karma*, on the other hand, signifies practice, external exercise. Meditation and spiritual works are the occupation of the philosophers, particularly the *Budhists*. The *Karma*, however, or external good works, such as prayer, lustrations, offerings, and the like, are confined by the Brahman priests merely to the common people. *A.*

longs to the Dutch, who manufacture here cotton goods of a superior quality, which they send to Europe. Their so called *Gingams* are highly esteemed. This populous place is chiefly inhabited by people employed in carding, preparing and dyeing cotton. One part of it is occupied by Brahmans, whose sole business is commerce. Among the latter seldom can there be found a man who possesses knowledge, and who at the same time will be so candid as to communicate it to strangers. It is of no use, therefore, to enter into conversation with these people, or to request information from them respecting the religion of the Indians. The English, however, do so; for they always boast of having obtained their knowledge immediately from Brahmans appointed to the service of some temple, as if it were not well known that these priests seldom converse with Europeans. At *Sadras* there is a Christian congregation, which consists of two thousand souls. Most of the members are natural children of the Dutch and other Europeans. I baptised there some new-born infants; and as I was inserting their names in the church register, I every-where found in the book *Filho de fulano, Filho de fulano*. As I could not conceive it possible that a father should have so many children, I asked the sexton the meaning of the word *fulano*: he replied that it signified a person whose name was unknown; and that when the father of a child could not be with certainty discovered, they generally put in the register *Filho de fulano*. I now knew who the supposed *Mir Fulano* was. As the officiating clergyman, a priest from *Goa*, was at that time absent, I read mass in the church, and pursued my journey. On the third day after, having visited *Canatur, Tirupatur, and Tirupalur*, I arrived about noon at *Covalam*, which is inhabited by a few Christians, and for that reason

son by a much greater number of Mahometans. The Imperial East India Company at Ostend had here formerly a strong fortress, close to the sea-shore; but which, lying too near the English, was on that account dismantled. Charles VI. who established that company at Ostend, found himself obliged to abolish it, in order to avoid a war with the English and French, who were then contending for the possession of *Carnada*. *Covalam* produces nothing but millet and salt, the latter of which may be collected by the Christians as well as the Pagans. A great number of the most beautiful shells are cast on shore here by the sea. The ruins of the fortress, which formerly belonged to the Imperial East India Company, afford a retreat to a multitude of snakes. Here I saw, for the first time, the operations of an Indian snake-conjuror, who by music and various processes attracted one of these animals, a circumstance which I had before considered as a fiction, and impossible. I shall speak more at large of this art hereafter.

At the end of a few days I departed from this place, and proceeded to *Mailapuri* and *Madraspatnam*. The former, by the Christians, is called the city of St. Thomas, and is situated close to the sea, which forms there a kind of bay or small haven. It stands on a beautiful plain, abounding with coco-nut trees, which retain their verdure throughout the whole year. The episcopal church, the church of St. Rita, and the *Madre de Deos*, the bishop's palace, and that of the Portuguese governor, who at that time was Dom Carvalho, attracted my attention by the regularity of their architecture. This city, however, has lost a great deal of its former magnificence. The authority of the Portuguese seems to be transferred to the English and the nabob of *Arrucate*, who has his stables here. The in-

habitants consist of Pagans, Mahometans, and Christians. The latter are a bastard race, descended from the Indians and the Portuguese. They are of a black complexion, but a little of the European whiteness still appears through it. They are distinguished by the name of *Mestize*, by which is understood people born of an European father and an Indian mother. They are called also *Topazi*, that is *Duibhassi*, or interpreters, because they speak two different languages, Indian and corrupted Portuguese. They form the smaller part of the inhabitants of *Mailapuri*, where the Mahometans have the superiority. The last bishop of *Mailapuri* was Dom Bernardo da San Gaetano, of the Augustin order, who in 1787 was succeeded by Dom Emanuel di Gesu, an Augustin also, born at Goa. The former, being an European by birth, conducted himself as a prudent, liberal-minded man; but the latter has all the violent, restless, and litigious character of a hot-blooded Indian. He even proceeds so far as to expel from his diocese all missionaries who are not Portuguese, or who do not acknowledge his jurisdiction. At St. Rita I lodged in the house of the vicar-general, Father Luiz, an Augustin, who treated me with much hospitality, and from whom I received a great deal of information, both respecting the history of the country, and the state of Christianity in it. The bishop, Dom Bernardo, had at that time undertaken a journey to Bengal, to visit the churches of his diocese. In the evening I always wrote in my journal such observations as occurred in the course of the day; and when the inhabitants told me there was nothing farther to be seen, I proceeded to *Madraspatnam*.

This city is distant only three miles from *Mailapuri*. The road which conducts to it is one of the most beautiful in all India. It is level and broad,
well

well beat, and on both sides of it are seen a great number of houses, gardens, tents, taverns, horses, carriages, palanquins, and doolies of all kinds; also elephants and draught oxen, the last of which are yoked to carriages. About mid way lies a garden, in which the nabob of *Arrucate*, *Mohamed Aly Khan*, has his residence in a palace built after the European manner. The external avenues to it are guarded by Indian militia; but in the interior part that duty is performed by English soldiers, under the command of a captain, who must keep an accurate journal of every thing which takes place at the court of this prince. This is called a mark of honour, but in reality it is nothing else than magnificent imprisonment. The nabob enjoys personal security; but for this security he must do what the English bid him.

At *Madraspatnam* I paid a visit to the congregation of St. Andrew the apostle; and found, at the convent of Capuchins, Father Bonaventura from Fuligno, Father Medardus from Alsace, and Father Marcellus from Aleppo. I took a turn through the city which is of considerable extent, but the houses lie insulated and scattered. Near the noblest palaces are seen the most wretched hovels; broad streets and narrow crooked lanes occur in turns; and, instead of cleanliness, filth and dirt are every where seen. Fort St. George, in which none but English must reside, is called the white town; but the outer district, inhabited by Europeans, Armenians, Bengaliens, Chinese, Peguans, Arabians, and black and white Indians of all classes, castes, and religious sects, is called the black town. Fort St. George, one of the strongest in India, lies close to the sea, which is there exceedingly boisterous. The gate towards the sea, as well as that of the black town, has a strong guard. The fort is furnished with bastions,

tions, a double ditch with two bridges; and the garrison consists of the finest European troops to be found in all India. This fortress was taken from the French in 1746, and besieged by Count Lally in 1758 for the second time. He was, however, forced to raise the siege; and the treasure which had been conveyed from the place was again brought back to it. This city lies under the latitude of $13^{\circ} 15'$, exactly at the place where formerly stood the small town of *Cinnapatnam*, which belonged to the king of *Bisnagari* or *Narsinha*, by whom it was given up to the English in 1645.

CHAPTER V.

Indian Weights, Measures, Coins and Merchandise.

I. **T**HE *Aratel*, an Indian word, signifies a pound, merchants' weight, of sixteen ounces. Twenty-four such *Aratel* or pounds make a *Manna*, which commercial people call *Mao*. Four *Manna* and eight *Aratel* make, in some provinces, a hundred weight. Of this kind is the hundred weight at Cochin. At Calcutta or Calicut the hundred weight is heavier than at Cochin. At the latter place and Travancor it contains, at present, only one hundred and twenty-eight *Aratel*.

The *Tulam* or *Tulao* is a weight equal to a hundred *Palam*.

The *Palam* consists, in some places, of an hundred and fifty Cochinese *Panam* or *Fanam*; but in others, of two hundred and ten; and in some, of three hundred.

The *Rupee* at Madras and Pudukeri weighs thirty-two Cochinese *Panam*, as the silver *Panam* current at Cochin makes the thirtieth part of a silver rupee. Eighteen Cochinese *Panam* weigh one ounce.

Calangia is a weight equal to eleven Cochinese *Panam* and one quarter.

Mangiadi is a weight equal to half a Cochinese *Panam*.

Kaicia is a weight equal to four *Calangias*.

The great *Panam* of Madras is the sixth part of a rupee.

The small *Panam* is the twelfth part of a silver rupee.

The

The large *Panam* of Madras makes almost five Cochinese *Panam* and a quarter; but the rupee, which weighs thirty-two Cochinese *Panam*, is never worth more than twenty, or at most twenty-four, according to the course of exchange and the value of money, the determination of which depends merely on the government and bankers. It is said in some books of Travels, that these weights and their names have been conveyed from India to Ormus, Bassorah, and Mascate in Arabia, as well as to Malacca and the island of Ceylon. It is, however, worthy of remark, that the amount of these weights has been changed, and their names corrupted. Thus some write *Rotoli*, *Ratoli*, and *Rutoli*, instead of *Aratel*; *Tulao*, instead of *Tulam*; and *Palao*, instead of *Palam*.

The heaviest weight in India is the *Candil*, which is equal to five hundred *Aratel*, or pounds. There is also a kind of *Candil* which weighs sixteen, and another which weighs twenty *Manna*. It is highly necessary, therefore, that people should acquire an accurate knowledge of the Indian weights, since they are as different as the European pound, which consists sometimes of sixteen, sometimes of ten, and sometimes of twelve ounces.

Articles of merchandise are weighed in India with two different kinds of instruments. The oldest is the *Tulàsa*, or Roman steel-yard, called by the French *Crochet*, or *Péson*. In the Malabar language it is known by the name of *Vellicòl* or *Niracòl*; and, when very large, by that of *Taranacòl*. The other balance, which has two shells, is called *Tulam*. The former is the most common, and the figure of it may be seen on ancient monuments.

II. The measures for liquids are:

1. *Dangàgi*, which contains four *Nàgi* or *Nali*.
2. *Nàgi*

2. *Nàgi*, or *Nali*, which is equal to one pint.
3. *Ciòdana*, which contains thirty-two *Nàgi*.
4. *Araciòdana*, equal to sixteen *Nàgi* or pints.
5. *Codam*, which contains five *Ciòdanas*.
6. *Ufzakada*, the quarter of a pint.
7. *Afzaca*, the eighth part of a pint.
8. *Uri*, half a pint.
9. *Mufzaca*, three quarters of a pint.

III. The Indian measures of length, &c. are :

1. *Cora*, the eighth part of an inch.
2. *Virel*, an inch.
3. *Col*, a foot in length, containing twenty-four *Virel*.
4. *Mulam*, an ell, the length of one's arm ; called by the Portuguese, *Covodo* ; and by the French, *Coudée*.
5. *Ciana*, a palm.
6. *Tumà*, a square foot.
7. *Candi*, a cubic foot.

All these weights and measures have been introduced at Madraspatnam, Puduceri, Paliacate, Nagapatnam, and on the coast of Malabar ; at Cochin and Calicut, as also at Collam and Angiutenga near Cape Comari.

A *Candil* of Teka wood, which is the best in all the Asiatic countries for being manufactured, cost at Cochin, in my time, eight rupees ; but as soon as it was carried to Madraspatnam, where none of it grows, it could be sold for sixteen or eighteen rupees. White cotton cloth is sold by the *Mulam*, or ell. Some pieces contain thirty-two *Mulam*, and others sixty-four. A piece of the former kind is worth from ten to fifteen rupees : one of the latter twice as much. For ten rupees, therefore, you may purchase sometimes in India eight or ten cotton shirts,

shirts, which in Europe could scarcely be procured for twenty Roman *Scudi*.

A *Dangàgi* of raw white rice, called *Arri*, was worth at Cochin, in my time, four *Panam* or *Fanon* of that place. If this sum be reduced to Roman money, a *Nagi* or pint would cost about two and a half Roman *Bajocchi*. A *Ciòdana* of coco-nut oil was sold, at Cochin, for thirty-two and thirty-three or at most thirty-six *Panam*; but at Madraspatnam, on the coast of *Ciòlamandala*, where there are few coco-nut trees, this oil was much dearer.

A hundred weight of dry clean pepper is worth, at Allapushe, Porrocàda and Collam, on the coast of Malabar, between 60 and 70 rupees; but on the coast of *Ciòlamandala* it costs from 90 to 100.

The *Vediuppu*, or saltpetre, which comes from Bengal, brings only a low price at Madraspatnam; but if transported to Cochin on the Malabar coast, it becomes exceedingly dear on account of the carriage. If readers in general, therefore, do not pay particular attention to the distances of places, they will be often at a loss in regard to the price of merchandise; because the same article valued at fifty rupees by one traveller, is estimated by another at a hundred. The case here is the same as when one says: In the month of July it is winter in India, while another asserts that at that period it is summer. Both at bottom are right; for the one alludes to the coast of Coromandel, and the other to the coast of Malabar, where in July the rainy season commences, and consequently winter. These apparent contradictions disappear when people reflect on time, place and climate, and the particular circumstances under which the traveller or writer lived.

In Pegu a weight called *Tical* has been introduced. It weighs fourteen Roman *Danari*, twenty-four of which are equal to an ounce. In Siam the

Tical weighs also fourteen Roman *Danari*. The *Tical* of Pegu contains four *Tomat*, or four *Magnon*, which is a piece of silver equivalent to about four Roman *Julios* *. Half a *Tomat* is called *Tebe*, and, to be standard, should be equal in weight to eight grains of rice. Sixteen of these grains make, therefore, a whole *Tomat*. A hundred *Tical* are equal to one *Bisa*; and the *Bisa* contains thirty-four ounces Italian weight. Two rupees of Madras weigh in Pegu seven *Tomat*. Such is the information given by Father Joseph de Amato, in his notes to the manuscript of the Peguan philosopher *Maha Tabassi Dharma Rajah Guru*, which is preserved in the Borgan Museum at Velitri. In the same museum there is also an original standard of the Peguan *Tical*, with all the weights belonging to it. They are of brass, have a cylindric form, and bear the impression of a four-footed dragon, with an elevated crest, and its tail doubled over its back. The Peguan coins are ugly shapeless pieces of pure silver, which have no mixture of alloy. They are weighed like other articles of merchandise by the *Tical*, *Tomat*, *Tebe* and *Bisa*.

The chief articles with which trade is carried on in India are: Paradise wood from Malacca; *Copra*, that is, the kernel of the coco-nut, from which oil is made; excellent copper from Japan; coco-nut oil; Palma Christi; calamine; storax; cassia bark from Malabar; yellow wax from Malabar and Madura; assa foetida; Armenian bole; borax; sweet colius root; myrrh from Mascate; sal-ammoniac from Arabia and Persia; Arabian and Persian dates; cummin from Madura and Bengal; cuncuma (not curcuma) or yellow saffron, called also *Terra merita Malabarica*; white and yellow pulverised sugar-

* According to Stevens the *Tical* is equal to a Rupee. E. T.

candy from China, Batavia, and Bengal; Chinese rhubarb; turbith; Arabian frankincense from Mascate; purging aloes; prunes from Malabar; ginger from Malabar and Madura; gum lac from Bengal and Malabar; lac, gold, and precious stones from Pegu; ivory from Ceylon and Pegu; apes from Malabar and Ceylon; benzoin from the Maldivan islands; black amber from the same; musk from Thibet and Bengal; opium from Bengal; sweet flag, mirrors, porcelain, tortoise-shell and tea from China; spikenard from Thibet and Bengal; gum sandarac; long pepper from Bengal; black-grained pepper from the same; red and white sandal wood, and dried fish from Malabar; Chinese varnish; China ink; pearls from Cape Comari and the island of Ceylon; cinnamon from Ceylon; nutmegs and cloves; canes from Malacca; purging cassia from Malabar; tamarinds from Malabar and other parts of India; silk from China and Bengal; saltpetre from Bengal; rice from the same and from Mangalor; different kinds of wood from Malabar, such as *Teka*, *Bitti*, *Ayani*, *Benga*, and coco-tree wood; male and female slaves from the coast of Ciölamandala and Malabar; Caffre slaves from the coast of Africa; horses from Arabia; precious stones from Ceylon and Pegu; white and coloured cotton stuffs, *Tapiffendis*, and other kinds of cloth, from Bengal; Paliacate, Madras, Sadras, Puduceri, Naur, Nagapatnam, Tutucuri, Manapar, Coleci, and other places on the coasts of Malabar and Ciölamandala; coarse stuffs and woollen cloth from Arabia; gold and silver from Bengal; horns of the rhinoceros, from which are made rings wore on the fingers; Indian tyger skins; crucifixes, small figures, and other toys of ivory from Goa; rose-water from Persia, and wine from the Cape of Good Hope. Among these articles I have not included those brought from Eu-

rope and America to be sold in India. Were I to give the prices of all these articles, and to relate in what manner they are bartered and sold, I should be obliged to write a whole volume. The slaves are treated exactly like cattle. A youth in full health and without blemish costs, according to his age and make, twenty, thirty, or forty rupees. The females are sold cheaper. An afs from Mascate costs two or three scudi, and an Arabian horse from thirty to fifty.

A Persian mile, *Angatsch*, contains 16,878 Roman feet. The Indian mile, *Casam* or *Cas* (not *Coffe*) is different in different places: in general it consists of 2400 geometrical paces. The large Malabar mile is equal to from two to three leagues; the smaller, however, is equal only to one. The same difference is observed in the miles in other provinces of India. The smaller Indian mile has three divisions: viz. *Casara vagi*, three quarters of a mile; *Aracafam*, half a mile; and *Cuvida*, or *Vilipada*, a distance at which one can hear the voice of a man calling out as loud as he is able. This distance is commonly reckoned to be equal to a quarter of a mile.

The coins current in India consist of the following:

- I. The *Rupce* of Bengal, Arrucate, Puduceri, Madras, Bombay, Tippoo Sultan, or Hayder Aly Khan, and Surat. *Rupya* is properly a Sanscred word, and signifies in general silver, without distinguishing any particular denomination of silver coin. I am therefore inclined to think, that the rupees current in India, which are worth five Roman *Paoli*, were not originally Indian coins. This piece of silver has inscribed on it, in Persian characters, the place where and the name of the prince under

under whom coined; which confirms me in my opinion, that it belongs properly to the inventions of the Persians. The oldest Indian coins have no inscription, but only the representation of a cow, an elephant, the *lingam*, or some Indian deity. Anquetil du Perron, however, asserts that he saw some with writing on them, which, as he pretends, were coined before the period of king *Vitramàditya**; but I never had an opportunity of seeing any of this kind. A rupee is not worth more in Europe than two livres eight sous, or, according to the Roman method of reckoning, four *Paoli* and eight *Bajocchi*.

II. The silver *Fanon*, called by the Indians *Panam*, is a small round coin like the rupee. The rupee of Arrucate is equal to six large or twelve small *Panam*; that of Puduceri, to eight *Panam*. When rupees of Surat, Puduceri, and Arrucate are exchanged at Cochin, you receive for each, according to the course of exchange, only twenty or at most twenty-four *Panam*, though they are worth thirty-two Cochinese *Panam*. The rupee of Madras is worth in Bengal 3040 *Cauris*.

The *Dudu* of Madras or Bombay, a small coin of copper, tin, or other metal, according to the nature of the country, is equal in value to a Roman *Bajocco*.

The Cochinese *Panam*, a very small round coin, made of tin or lead, which has on one side a horn, is called *Ciangupanam*, the horn-fanon. This horn represents the arms of the king of Cochin. Six Cochinese *Cembu Casha*, a copper coin bearing the stamp of the Dutch East India Company, are equal to one Cochinese *Panam*. There are also small coins of tin called *Jyacasha*. The silver *Ciacram*, a small

* This sovereign died 56 years before the birth of Christ. A.

coin of the king of Travancor, is equal to the twenty-sixth part of a rupee. The Spanish *Piaſtre*, or Roman *Scudi*, is worth in India two rupees. The Dutch Rupee, current in the island of Ceylon, conſiſts of ſilver alloyed with tin.

A kind of ſmall ſhells, brought from the Maldivan iſlands, and to which the French give the name of *Pucellage*, are current in Bengal. Theſe ſhells are called by the Indians *Cori* or *Cauri*, and 350 of them make a rupee. A *Cauri* is the fixtieth part of a *Peſka*, a Bengal coin equal in value to ſix French deniers. In Ethiopia ſmall laminæ of ſalt, about a foot in length, are uſed inſtead of money. Ten of theſe laminæ are equal in value to a drachm of gold. The king of Candy has introduced in the iſland of Ceylon a kind of money, which conſiſts of a piece of ſilver wire rolled up like a wax taper. When a perſon wiſhes to make a purchaſe, he cuts off as much of this ſilver wire as is equal in value to the price of the article. The relative value of gold and ſilver in India is as ten or eleven to one. The proportion, however, does not always continue the ſame. When a great number of Venetian ſequins are brought to India from Egypt or Arabia, through the Red Sea, the value of them, or rather the courſe of exchange, falls on the coaſt of Malabar, and they are worth no more than three and three-fourths or at moſt four rupees; but if there be a ſcarcity of them, their value riſes, and they become worth four rupees and a quarter. The caſe is the ſame with Spaniſh piaſtres, which are ſometimes worth two rupees, and ſometimes two and a quarter. This happens in order that there may be an equilibrium between gold and ſilver in the different places of trade; but at the ſame time it may ariſe from neceſſity, when there is a ſcarcity of gold and ſilver coin. It is alſo not unfrequently owing to the fraudulent arts
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of some governor, in conjunction with the bankers, who devise that scheme to answer their own private purposes. As the gold and silver exchanged by the Indians and the Chinese is exceedingly pure, they gain considerably by the exchange, as they can raise the course of it at pleasure, which cannot be done in regard to coin of small value. There is no proportion, however, in the influx and efflux of money among the Indians and foreigners. The Indians sell a great deal and purchase little, consequently the balance is always in their favour. Little luxury and few wants render the inhabitants of a country opulent.

III. The *Bhagavadi*, a gold coin with the figure of the goddess *Bhagavadi*, called by the Europeans very improperly *Pagodi* or *Pagoda*, is round, and on one side a little convex. The so called star pagoda of Madraspatnam, the reverse of which bears the impression of an Indian idol, is worth, according to the Roman method of reckoning, seventeen *Paoli** and eight *Bajocchi*. The gold pagoda of Hayder Aly Khan, called *Aydernaik*, and that of Mangalor, are worth four silver rupees, or nine livres twelve sous. The latter have on one side a half moon, and on the other two idols who hold a trident. They represent *Shiva*, together with his wife *Parvadi*. The gold pagoda of *Portonovo* is worth three silver rupees.

The gold *Panam* of Palicate is equal in value to nine French sous; that of Calcutta and Tanjaur, to one quarter of a silver rupee, or twelve and a half *Bajocchi*. The gold *Panam* of Madura is worth seven sous, or seven Roman *Bajocchi* and six French deniers.

The gold rupee of Bengal, Surat and Bombay, is worth sixteen silver rupees, or eight Roman scudi.

* A Paolo is worth about 6d. sterling; and ten Bajocchi make a Paolo.

The *Golmor* of Bengal, a gold coin ornamented on one side with flowers and Hindostan characters, and on the other with a sword and some characters, is equal in value to eight Roman *Scudi*. This coin came originally from *Nepal* in India; for it bears the arms of the king of that place.

The *Kalien* from Travancor is worth the fourth part of a silver rupee.

The *Uilkàshya*, or Venetian sequin, is worth, in common, about four silver rupees.—All these coins are struck with the hammer. On those which are alloyed, that is, which have a mixture of other metals, the government gains nearly a hundred per cent. Thus, if a thousand rupees are melted down in order to be converted into other alloyed coins, such for example as *Panams*, five hundred rupees only, according to their intrinsic value, come into circulation: the other five hundred go to government, to defray the expence of coinage; and if any thing remains over, it is clear gain. This method of adulterating gold and silver was first introduced into these countries by the Europeans. The natives of India always suffered their gold and silver to remain pure; never added to it the least alloy; and to this day they observe the same practice. This is the true method of increasing the opulence of a country, whatever short-sighted politicians may say to the contrary. Bills of exchange are totally unknown in India. When money-changers conclude any bargain with each other, it is ratified by an oath before the door of some temple, and in view of the idol; and in such cases they seldom or never deduct any thing from the payment*.

* The author's information respecting the coins, measures and weights in the different parts of India is without doubt useful, and of great importance to those who wish to be acquainted with the Indian trade; but a fuller account of them may be found in Stephen's *Guide to the Trade of India*, and, if I am not mistaken, in a volume of the *Transactions of the Batavian Society*. F.

HAVING finished my business at Madraspatnam, I continued my journey with as much expedition as possible, for the whole colony was in the utmost confusion. Mohamed Aly Khan had under various pretences, as already mentioned, taken possession of the city and kingdom of Tanjaur, on the 17th of September 1773. Lord Pigot, however, by the express command of the court of London, restored to the throne Tullasuragia, the lawful sovereign, in the month of April 1776, amidst the thunder of cannon and the acclamations of an immense concourse of people; but he and that prince became the sacrifices of this measure, as wise as it was just, and Mohamed Aly Khan again made himself master of the kingdom. The fortress of *Arrucate*, from which he takes the title of Nabob, lies west from Madraspatnam on the river *Paler* or *Palarru*, in the latitude of 13° North.

On my return to Mailapuri I resolved to visit the small mountain in that district on which the apostle St. Thomas suffered martyrdom. I placed myself, therefore, in my *Dooly*, and after two hours arrived at the bottom of this steep hill. It consists of several rocks, which altogether form only one group. Having clambered up to the top, not without considerable difficulty, I came to a small church, formed according to the modern plan, but, like many ancient Indian temples, of which I shall speak hereafter, hewn out in the solid rock. In an adjacent apartment I found an English Catholic, who resided there from devotion. The surrounding district abounds with coco-nut trees, and a number of beautiful houses belonging to the English, who retire hither to enjoy the pleasures of a rural life. Below these trees several cotton-weavers and spinners had erected their low hovels of the leaves and branches of the palm-tree plaited through each

each other; and I here had an opportunity of seeing every thing that belongs to a cotton manufactory. All the Indians, Christians as well as Pagans, unanimously assured me, that this was really the mountain on which the apostle Thomas (not that Thomas who was a disciple of Manes, and who is entirely unknown to them,) had been martyred. The Christians who reside on the coast of Malabar, and even the Christians of St. Thomas, though Nestorians, make many pilgrimages to the grave of this apostle, and, through religious zeal, carry home with them small bits of earth which they pick up near it, and which they afterwards use for preparing their holy water. This has been done since the earliest periods, not by a few, but by many thousands; so that the question whether St. Thomas actually lost his life on this mountain, cannot any longer be a subject of the smallest doubt. The event took place under the government of the Indian king *Salivaban* or *Salbaban*, who, according to the Indian tradition, died in the sixty-eighth year of the Christian æra. On *Mont Grand*, also, there is a church, much frequented by pilgrims, and where the Catholics from Bengal, Pegu, Siam, Ceylon, Malabar, and every part of Hindostan, as well as the Nestorian and Armenian Jacobites, perform their devotions. Even Pagans and Mahometans resort thither, and carry with them, as offerings, butter, milk, cheese, candles, oil, goats, and cows. In a word, every person in India is convinced that this was actually the place where St. Thomas suffered martyrdom*.

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* It is very singular to find people in the eighteenth century bringing forward evidence to prove that the apostle Thomas was stoned to death and interred, seventeen hundred years ago, at *Mailapuri* or St. Thomas. The Mar Thomas, of whom there are so many traditionary accounts in India, was probably Thomas Cana,

In the interior part of the provinces of Carnate and Madura, where the Indians, under the protection of their kings, enjoy more extensive religious liberty, the custom of widows burning themselves, three days after the death of their husbands, still prevails, though it is less common than formerly. This horrid scene I never had an opportunity of witnessing myself; but I am able to confirm the accounts given of it by other travellers, and to add a few particulars which may serve to throw more light upon them. Immediately after the death of the husband, the widow rubs her whole body over, as far as the girdle, with a kind of Indian saffron called *Magnel*. This saffron is a symbol of fire, which the Indians honour as a deity. The widow then goes about through the streets, and with the greatest politeness takes leave of all those whom she meets. Three days after, a round or a square hole is dug in the open fields, which is filled with a large quantity of dry wood and cow-dung placed above each other. The latter is dedicated to the goddess *Lakshmi*, who represents the earth under the sym-

Cana, an Armenian, who must have gone to India before the sixth century, and have there diffused the doctrines of Christianity among his own followers. In the year 822 two Nestorian priests from Syria, called Mar Sapor and Mar Parges, went from Babylon to India, and landed at Coulan. The Indian princes granted extensive privileges to the Christians of Mar Thomas, and to the two priests from Babylon, by which they were raised above the Nairs, or Malabar nobility. These privileges were engraven on plates of copper, and it is believed were not long ago extant somewhere in India. The archbishop of Goa, Alexis de Menezes, a despotic enthusiast, endeavoured, in 1599, in a synod at Diamper, to unite the Nestorian Christians with the Romish church, and burnt all their books and papers; but they still exist as a distinct sect. See La Crozes *View of the State of the Church in India*. The German translation is fuller than the French original, because the author supplied the translator with a great many important improvements and additions. F.

bol of a cow. Some also pour coco-nut oil over the funeral pile, in order that it may be sooner consumed by the flames. When every thing is completely ready, the widow proceeds from her habitation, clothed in white, crowned with flowers, and ornamented with all her trinkets and jewels. She is accompanied by a numerous train of women and her nearest relations, who, as I have been assured, give her opium, and certain kinds of acids, by which she is stupified and prepared for contempt of death. As soon as she approaches the burning pile, before which a carpet is suspended, she throws some butter and *Magnel*, or Indian saffron, into the fire; but over the carpet, which it is unlawful for her to touch. This is a libation or offering which she brings to the fire as a divinity. She then retires to the distance of about forty steps from the pile, and divides her trinkets among her relations and acquaintances. A confused noise is heard of drums, fifes, and basons beat upon with sticks; the hanging is removed; the widow advances with courage and coolness towards the burning pile, throws herself into the flames, and in a few minutes is converted into ashes. According to the doctrine of the Brahmans, her soul passes immediately into the glory of *Vishnu* and *Shiva*, and her name is preserved, to the latest ages, in the annals of her country*.

We are told by Diodorus Siculus, in the nineteenth book of his history, that there was once a time when the Indian women were accustomed to desert their husbands in the most capricious manner,

* Some curious particulars respecting this practice may be seen in a paper on the duties of a faithful Hindu widow, by Henry Colebrooke, Esq. in the 4th vol. of *Dissertations and Miscellaneous Pieces relating to the History, Antiquities, &c. of Asia*, reprinted for Vernor and Hood, 1798. E. T.

and when they would not hesitate to dispatch them by poison. It is not improbable that, to put a stop to these practices, a law was introduced that widows should burn themselves along with the bodies of their husbands. Plutarch, however, is of opinion, that they did so as a proof of their purity of conduct and conjugal fidelity. But, be that as it may, it is certain that the origin of this singular custom is to be sought for in principles of religion and policy. When a woman is fully convinced that the death of her husband must occasion her own at the same time, she will be more anxious for his preservation. A woman who has children, or who is under certain other circumstances, is not permitted to burn herself; and this is a sign that she loved her husband; and that she may still enjoy the society of the male sex. Widows who refuse to die with their husbands are considered afterwards as disgraced, and must devote themselves, as public prostitutes, to the service of some deity who favours prostitution. Such for example is the goddess *Bhavani*, or the Venus of the Indians. All Indian widows, however, do not burn themselves with the bodies of their husbands, but those only who belong to the cast of *Kshetria* and *Rajahputra*. These are the casts of royal personages and warriors, who have most to fear from the infidelity of their wives. When a king, therefore, dies in India, all his wives and concubines must mount the funeral pile, in order to shew that they had no hand in his death. There are, nevertheless, widows belonging to the cast of the *Vaisnya* or farmers, who also burn themselves in the like manner.

From Pondamala, that is, *Mont Grand*, I proceeded to Covalàm, where I had the pleasure of conversing with Father John Maria a Santo Thoma, upon different philological subjects. To this learned man,
who

who had resided twenty-five years in India, I am indebted for various corrections in different parts of my journal, which I employed as my guide in the present work. Gladly would I have remained some time longer with this worthy man; but, to my great regret, I was obliged to leave him after a stay of fourteen days. I now pursued my way back to Pudukeri, but by a different route, in order that I might see the seven pagodas which are situated on the sea-coast between Covalàm and Sadras. But how shall I describe this master-piece of ancient Indian architecture? It consists of seven temples, cut out by art in a rock of the hardest stone, in a mountain covered with trees. Never in my life did I behold a work of the like kind. The entrance fronts the sea, from which it is not far distant, and consists of a passage cut out in the solid rock, forming part of the summit of the mountain. The sides of this passage, which is about twenty Roman palms in breadth, and fifteen in height, is covered with the figures of different sacred animals cut out, of their natural size. Here I saw the elephant of *Rama* and *Gannesha*; the tortoise of *Vishnu*; the ape of *Rama*; the wild sow, into which *Vishnu* metamorphosed himself; the cow of the goddess *Parvadi* and *Lakshmi*; the fish, as a symbol of water; the snake, as the symbol of life and death; and other animals, the names of which I do not at present remember*. The external appearance of the walls of this temple, which were totally black, clearly shews that it is no modern work, and that several centuries must have been necessary, in such a pure, serene, dry and mild climate as that of India, to cover the surface of them, as well as the sculptured figures, with a black crust. Having got

* See a full account of these sculptures and ruins by William Chambers, Esq. in the first volume of the *Asiatic Researches*, reprinted for Vernor and Hood, 1798. E. T.

to the end of the above-mentioned passage, you arrive at a small round place in the same rock, where you observe on the left a few stone steps, and on the right two passages hewn out also in the rock, each of which appeared to me to be seven palms in breadth and twelve in height. These steps and passages conduct to the temple itself, which consists of large vaulted apartments or grottos, separated from each other by walls cut out of the solid rock, but in such a manner that you can go from the one into the other. The largest are below, and the smaller above. They are all cut out in the rock, and are supported by pillars of the same. Around the walls stand a great number of very large statues, representing heathen deities, formed of stone masses, which have been also cut from the rock. Among these I observed, of Colossal size, the gods *Brahma*, *Vishnu*, *Shiva*, *Rama*, *Krishna*; *Devendra*, *Kartiguna*, and *Ganneſha*; also the goddesses *Parvadi*, *Saraſvadi*, and *Lakſhmi*; and the various figures into which *Vishnu* transformed himself while he remained on earth. When I visited this place, I was attended by five Brahmans, who all spoke Portuguese, and gave me an explanation of every thing I saw. The information I received from them I immediately wrote down, and paid them five rupees for their trouble. In the seventh and tenth chapter of the second book I shall give a farther account of this temple*.

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* The oldest pagodas in India, and a great many of the ancient Egyptian temples, are cut out in the solid rock. This mode of architecture, peculiar to the oldest nations, was derived from the nature of their own dwellings. It is probable that the first men lived in mountainous districts, and that holes or cavities in the earth, partly natural and partly formed by art, were their earliest habitations. The *Troglodytes*, that is, the inhabitants of holes, dug out places of the like kind for performing their religious worship. At later periods they ventured to quit the mountains to reside

At the bottom of the mountain, not far from the above-mentioned temple, is a sacred pond, in which, since the earliest ages, all those who visit the temple have been accustomed to wash themselves. Near it stands a tree, with a thick shady top, which is surrounded by a low stone wall. The internal space is filled with earth, which is well watered; and by these means the tree is supplied with nourishment. In the Tamulic language it is called *Arafu*; in that of Malabar, *Arayal* or *Arafu*; and in corrupted Portuguese, *Pimpolu*. If the bark of this tree be bruised, it yields a juice which is an excellent remedy for scirrhus tumours in the liver and diseases of the spleen. This juice taken inwardly, to the quantity of two ounces, stops spitting of blood; and, used as an ointment, it cures the itch. The dried fruit of the tree pulverised, and taken in water for fourteen days, removes asthmatic complaints; and it is said also that it promotes fruitfulness in women. This *Arafu* tree is held in great veneration by the Indians, chiefly because it represents the deities *Brahma*, *Vishnu*, and *Shiva*, who are supposed to reside in it. On this account a white cloth, intended as a representation of the robe or covering of these deities, is suspended round its trunk on certain days of solemnity.

On the 16th of October 1776 I proceeded from Mailapuri to Sadras, where I passed the night. The weather at that time was more tempestuous than I had

reside on low hills and plains; and, that they might not suffer from inundations, to build houses and towns on artificial eminences, and to dig canals and ditches in order to procure earth for making these artificial mounts. In places destitute of stones they built habitations of brick dried in the sun, which they cemented together by means of lime, bitumen, and other substances. It was not till periods much later that burnt bricks and cut stone began to be employed for building temples and palaces. F.

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ever seen it on the coast of Coromandel; because, as I have already observed, the winter commences there about the 20th of October. The rain then pours down in torrents; the rivers and streams precipitate themselves from the Gauts with prodigious noise, inundate the highways, and swell up to such a degree that they overflow their banks, sweep away houses, trees, men and animals, and carry them along with them into the sea. This was exactly the case on the 17th of October, in the morning, when I arrived at the river *Paler* or *Palarru*, which discharges itself into the sea on the south of Madras. It was nearly half a mile in breadth, and flowed along with the utmost violence and impetuosity. All the travellers from Sadras were obliged to stop here, because there were no boats to carry them over; and even if there had been any, it was much to be apprehended that they would be driven out to sea by the force of the stream. Besides others, there was an English gentleman from Madras who intended to go to Gudelur; but when he saw the great number of people stopped by the river, and how dangerous it would be to attempt to pass it, he caused himself to be immediately carried back in his palanquin to Sadras. I was extremely curious to see how the Indians would proceed in order to get over. There were about a hundred of us who all wished to cross the river; and I thought that if others effected a passage I might do the same. The Indians pulled off all their clothes, kneeled down on the sand, and raised their eyes and hands towards heaven. Under such circumstances mankind are taught to reverence the Supreme Being; for, in cases of life or death, even an atheist or materialist can hardly remain indifferent. After offering up a prayer, some of the best

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swimmers

swimmers threw themselves into the stream, while the remaining part of the company stood gazing with anxious expectation to see whether they would succeed in getting over. In less than half an hour these intrepid swimmers had reached the opposite shore. When my *Coolies* saw this, they stripped in the like manner, and having sought out two pieces of wood, bound them fast together, and putting my *Dooly* upon them, pushed it into the water. They then desired me to place myself in the *Dooly*; to draw up my feet, and to hold fast with both my hands. I was so terrified at this proposal, that my heart began to palpitate. They, however, repeated it; and as I clearly saw that it would be impossible to get over in any other manner, I promised my *Coolies* a rupee; contracted myself in my *Dooly* as much as I could; held fast by the pole, and, rather dead than alive, sat as it were in the water, which every now and then forced itself in around me. The *Coolies* began to swim, and from time to time gave the *Dooly* a smart push, in order that it might advance also: Four of them swam on the right side, and four on the left; all taking care that it should not deviate from its proper direction. When we reached the middle of the river, where the force and velocity of the stream were greatest, they began all together to push and exert themselves, bawling out as loud as they could. My *Dooly* now seemed to dance with me on the waves, which tossed us up and down; but by incessant labour and exertion, I was pushed to the shore without any misfortune. I then gave my *Coolies* the rupee I had promised them; changed my clothes, and continued my journey to Pudukeri*.

I found

* All rivers which have their sources in high mountainous districts generally flow with great impetuosity after heavy rains, so that

I found there Father Medardus, a Capuchin missionary from Madraspatnam, who intended to proceed to Surat in the Portuguese vessel the captain of which had promised to give me a passage. I was extremely happy to have such a worthy man for the companion of my voyage; but unfortunately my joy was soon embittered by a very melancholy accident. The ship *Nossa Senhora de Luz* was to sail on the 22d of October; for this is the fixed time when all vessels leave Puduceri, because if they remain they must be exposed to the attack of most tremendous storms, as the winter then sets in on the coast of Coromandel. In order that our departure might not be delayed, we got every thing ready to go on board on the 21st, at a time when there was a very hollow sea. In that neighbourhood the waves are sometimes so furious that they tear up trees on the shore, and hurry them along with them into the harbour of Puduceri: we employed therefore a *sbi-linga* to convey us to the ship. Besides such articles as were necessary for my voyage, I carried with me a small packet containing two thousand scudi sent from Rome for the missionary establishment on the coast of Malabar, and which was entrusted to my care. When Father Medardus, who was fond of a joke, saw this packet, he observed that I had done a very imprudent thing in taking it with me, as the Capuchins generally experienced some misfortune when they carried money with them. "And as that is the case," said he, "I would rather dispense with your company and pursue my voyage alone." We rallied each other on this subject, and got on board about five in the afternoon. The crew, who seemed

that it is sometimes dangerous, if not impossible, to cross them. Various instances of the truth of this observation may be found in Vaillant's *Travels into the interior Parts of Africa*. F.

to be expert seamen, avoided with great dexterity the first wave that dashed itself against the mast: but the sea raged with the utmost fury; and as these people were obliged to row in an opposite direction, their strength was soon exhausted. We, however, got over the second billow, after great labour and exertion; but the third and most dangerous beat with such impetuosity against our *shilinga*, that it was thrown on its end, and stood almost in a perpendicular direction. Just as this happened we were all in the forepart of the vessel. Every thing in the *shilinga*, therefore, rolled over us; the waves forced themselves into it, and we were surrounded by chests, casks, and bales all in confusion, so that we could not stir. As if struck by lightning we stood pale and motionless, staring at each other, without being able to utter a single word. Our rowers, who had been thrown into the sea, clung to their oars, or endeavoured by swimming to overcome the waves, while we almost gave ourselves up as lost. The third wave at length disappeared; our *shilinga* again recovered its proper position; our rowers got back to their places; and being all gradually freed from our terror, we returned thanks to God for having rescued us from the jaws of death. This dreadful accident, however, had made such an impression upon me, that I was seized with a violent fever, which lasted ten days; and for some time after I could never hear people relate any danger of the like kind without being ready to faint. This weakness continued almost three years; and I was not able to get rid of it but by using bark and the cold bath. The worthy Father Medardus died some months after this event at Surat. So dear did my missionary expedition cost me! I had wandered all over Italy, Portugal, England and France, and travelled more than a thousand leagues by water before
I arrived

I arrived on the coast of Malabar. On the 23d of October, early in the morning, we left the road of Puduceri; and after passing the island of Ceylon, and doubling Cape Comari, came to anchor on the 14th of November at Cochin, on the Malabar coast, which Providence had assigned me as the theatre of my missionary labours.

CHAPTER VI.

Topographical Description of Malabar.

IN describing Malabar I can speak from experience and without trusting to the information of others, as in the course of my travels I had an opportunity of being better acquainted with that country than with my own. The business of my mission; temporal as well as spiritual concerns; visits of state, which, on account of the affairs of Christianity, I was obliged to pay to kings and their ministers; the visitation of churches; continual intercourse with Pagans and Christians; journeys into the interior districts; the settling of disputes which it was my duty to terminate; epistolatory correspondence with the inhabitants, and many unlucky accidents which occurred to me, have all contributed to enable me to give an accurate, clear, and full account of this part of India.

The original and proper Indian name of Malabar is *Malayalam*. *Mala* signifies a mountain, *Alam* a habitation, district or country. *Malayalam*, therefore, signifies the mountainous land, which indeed Malabar really is; for, except towards the west, where it is bounded by the sea, it is every where surrounded by high mountains: *Malanàda* and *Malangàra* have the same signification; and from the latter has been formed, by various contractions, the word Malabar. The opinion of Father Raulin, who contends that Malabar is of Arabic extraction, being compounded of *Mala* and *Barr*, has no foundation whatever. The old Sanscred name of this country is *Kerulara*, the kingdom of
Kerula.

Kerula. I shall have occasion hereafter to offer some conjectures respecting this appellation. The inhabitants of Malabar call themselves *Malayalese*, and not *Maleatese*; as Sonnerat says, the inhabitants of the Gauts, a kind of people who have little intercourse with those who reside in the towns, are called Malays, that is, inhabitants of the mountains.

This kingdom commences in the south at *Tovàla*, a castle situated on Cape Comari, towards the east, in latitude $8^{\circ} 6'$, and borders on the kingdom of Madura, as well as the coast of Pescaria. On the west it is bounded by the sea, and on the east by the Gauts, the latter of which separate it from Madura and Maïssur. Towards the north it borders on Canara and the mountain *Illi*, which, according to J. Hamilton Moore, lies in $12^{\circ} 5'$ north latitude, and 75° east longitude. According to the same author, Cochin lies in the latitude of 10° and the longitude of $75^{\circ} 52'$; Calicut in the latitude of $11^{\circ} 21'$; and Capè Comari in the latitude of $7^{\circ} 55'$, and the longitude of $77^{\circ} 20'$. From the Gauts to the sea, that is from east to west, this country is sometimes thirty, forty, thirty-five, or twenty leagues in breadth, according as these mountains extend themselves more or less into the interior parts. Its whole length amounts to more than 120 leagues. It is intersected by a great many rivers, which, falling down from these mountains, pursue their winding courses in different directions, and at last proceed westwards towards the sea. The most remarkable of these rivers are: the *Cariapatnam*, the *Coleci*, the *Valavaley*, and the *Modelapofha*, which run past *Attinga*, *Ceringa*, and *Angenga*; also the *Paru*, which flows past *Cbidàcolam*, *Paru* and *Mainàda*, and, uniting itself with several other rivers, forms, from *Cochin* to *Codungalur*, towards the north, a kind of stagnant lake; so that people can travel through the greater

part of Malabar by water. The rivers of less note are: the *Vaypur* and *Porotta*; the *Feira d'Alva*, which in its course washes *Maleatur*, *Cognur*, *Ciovare*, *Varapole*, *Angicaimal* and *Cochin*; the *Alangata*, which after running past *Alangata*, *Cenotta* and *Codungalur*, discharges itself into the sea at *Aycotta*; also the *Cetturva*, the *Paniani*, the *Calicut*, the *Mabe*, the *Baliapatnam*, and several others, which extend a great way into the country, and form an innumerable multitude of small islands. As this country, besides being intersected by so many rivers, is surrounded also by the sea and by mountains, not only is its interior trade much promoted, because merchandise can be transported in boats and other vessels from the most remote districts to all the towns and places of trade on the sea coast, but it is almost impregnable, because the marching of troops would be rendered extremely difficult, and be much retarded by having so many streams to cross; because cavalry could scarcely any where act in a land so intersected; and because a hostile army, if its commander were not perfectly acquainted with the nature of the interior parts, would every moment have to apprehend an attack from the inhabitants. These are the true reasons why this country has never yet been subjected to a foreign power. The Greeks, Tatars, Moguls and Arabs, who penetrated hither, were merely merchants; and the original Malabar sovereigns still retain peaceful possession of this kingdom, which they have enjoyed for three thousand years. Tippoo Sultan once attempted to subdue it; but his troops were beat, and again driven from the country*. It is here, therefore, that the original

* It is, indeed, worthy of remark, that the many petty princes on the Malabar coast have maintained their independence, notwithstanding the great revolutions by which the whole
face

original manners, customs, laws, arts and sciences of the Indians must be studied; for if not quite free from mixture, they have at any rate been preserved much purer than in any other of the provinces or countries of India. Besides, it is highly worthy of notice on account of the trade which it formerly carried on with the Egyptians, the Greeks, the Romans, the Persians and the Armenians, and of its giving birth to the Christians of St. Thomas, who existed here in the earliest ages of the Church. In the last place, it deserves to be better known, because the Portuguese carried on war for a long time with one of the kings of Calicut, named *Samuri*, who makes a shining figure in the history of Persia, and because several Christian congregations were founded here by St. Francis Xavier.

The climate of Malabar is healthful, warm, and somewhat moist, except during the hot months of April and May, a little before the commencement of the rainy season, which begins on the 15th of June, and ends about the 20th of August. In the two former months the atmosphere is so much rarified by the violent heat, that the inhabitants would be in danger of perishing, were there not such a number of rivers in the country, and if, at the periods when the heat has attained to its highest de-

face of India has been changed, and though each singly was not sufficiently powerful to withstand a formidable enemy, and though they are seldom in such a state of friendship with each other as to oppose with united forces any antagonist that might attack them from the north and the east. The author explains this phenomenon very properly. The conquest of these small states is, however, possible: 1st, by fomenting quarrels between the princes, and then espousing the cause of one of the parties: 2d, by establishing strong posts and erecting fortresses in the defiles of the mountains and places where the rivers are fordable: 3d, by employing artillery and troops acquainted with the European discipline. The last method was employed by Tippoo Saib, in order to reduce some places on the sea coast. *F.*

gree,

gree, a fresh breeze did not blow from the ocean, by which the air is purified and cooled—A daily proof that Providence has dispensed to all countries and all nations of the earth a certain measure of inconveniences and enjoyments.

Malabar is inhabited not only by Pagan Indians, who are aborigines there, but also by Mahometans, Christians and Jews. The Mahometans and Jews both came from other countries; but the Christians are in part the original inhabitants of India.

The different tribes of people still existing in India are :

1. The *original Pagan Indians*. They live in a state of oppression from foreigners, and form the greater part of the inhabitants.

2. The *Mahometan Arabs*. These came to India under the Caliph *Valid*, in the ninetieth year of the *Hegira*, or the year 710 of the Christian æra: their descendants are called *Afguans* or *Aghuans*; in the Indian language *Patans*: they are a brave warlike people, and once made themselves masters of the city of Delhi*.

3. The

* The Mahometan Arabs, who, under the Caliph *Valid*, established themselves on the coast of Malabar, and in the northern part of India, are at present commonly called *Moors*. The *Patans*, or, as they are otherwise called, *Afgans* or *Afguans*, have nothing in common with these Arabs but their religion. They are a branch of the Albanians from Mount Caucasus, as has been already remarked by Gærber and Dr. Reineggs, or Ehlich. The Armenians cannot pronounce the letter *l* in the middle of a word, and therefore they call the Albans or Alwans *Aghwans*. These aborigines of the Caucasian territories were known to the ancient writers, Strabo, Pliny, Ammianus Marcellinus, and Dio. Cassius. According to the last-mentioned author they extended themselves from the Tanais (Don) to the Ganges. These people, who had thus wandered as far as India, were subdued by the Saracens, and converted to the Mahometan Religion by the sword, but they afterwards recovered their independence. Some of these Patan chiefs founded in the neighbourhood of Delhi
small

3. The *Mappulians*. These are the descendants of Arabian merchants, who, in the eighth century established themselves on the coasts of Malabar and Coromandel, and married native Indians.

4. The *Tatars*, or *Tartars*, who came to this country in 1398, with the conqueror Timur Bec. From these are descended the Mogul emperors, and in general all the Moguls who have existed to the present time in India.

5. The *Christians*. These are partly the descendants of those original inhabitants of the land who were converted to the Christian faith by the apostle Thomas, and partly other Christians who went from Mesopotamia and Chaldea to India, and with whom the whole coast of Malabar is at present filled.

6. The *Ghaurs*, *Gebers*, or worshippers of Fire, who, being expelled from Persia, emigrated to India about the year 630 of the Christian æra, and settled at Surat, Tatta, Bombay, and other parts of Malabar.

7. The *Seiks*. These worship the only true God, and acknowledge as their chief a Patriarch of their own nation, who has made himself master of the city of *Labur* or *Laor*.

8. The *Jews*. These people came to India from Persia, after they had been freed from their servitude by Cyrus, about 540 years before the birth of Christ. So at least we are told by a tradition of the Jews who reside at Cochin on the coast of Malabar. It is, however, more probable that they belong to

small principalities; others penetrated into the Decan, and made themselves masters of small provinces, which have been since taken from them by Nizam Aly, the Marattas, and Tippoo Saib. Even the *Robillas* are a race descended from the Patans. See Edwards's *Memoir of a Map comprehending the countries between the Black Sea and the Caspian*. London 1788, p. 6. and M. C. Sprengel's *Allgem. Hist. Taschenbuch*. Berlin 1786. F.

the remainder of those Jewish people who continued in Persia; who were consequently separated from the rest of the tribes, and who, after the downfall of the Persian empire, about 500 years before Christ, fled to India*.

9. The

* This account of the Jews on the Malabar coast is partly incomplete, and partly doubtful. We know something more certain respecting the Jews at Cochin, by M. Adrian Moens, governor and director of the Dutch East India Company on that coast, which has been published in Busching's *Magazine*, vol. xiv. p. 123—154. The Jews on the Malabar coast are distinguished into two kinds, white and black. The former, in their synagogue near Cochin, have two oblong square plates of copper, containing old Malabar writing in lines that run across them, and in a mixed dialect of the Malabar, Tamulic, and Tulengic languages. The subject of this writing is a charter granted to *Isup Rabbaan* at Cranganor, by *Erawi Wanmara* emperor of Malabar, in the year from *Kalijogam* 3481 (that is 426 after the birth of Christ), and in the thirty-sixth year of his reign, in virtue of which he confirmed to *Isup Rabbaan* (Joseph Rabbi) the same privileges as had been before enjoyed by the petty Malabar viceroys. "He and the seventy-two families (related probably to each other) were to enjoy them as long as the sun should illuminate the earth; but all other Jews and their descendants were to be obedient to his commands, and to those of his successors."—In a Portuguese book, *Notifias dos Judeos de Cochim*, printed at Amsterdam in 1681, it is said: In the year of the world 4130, according to the Jewish mode of computation (that is 369 years after the birth of Christ), seventy or eighty thousand Jews were landed from the kingdom of Majorca on the coast of Malabar. Now, as the Balearic islands were subdued by the Vandals exactly in the year 425 after the birth of Christ, it is probable that the Jews who were settled there removed to Jerusalem and Egypt; and being supported by their Jewish brethren, were conveyed thence by sea to India, in the year 426 of the Christian æra. Their number, however, may perhaps not have been so great. These Jews established themselves in Cranganor and the neighbouring districts, and founded a small kingdom. They purchased slaves, particularly black ones, and converted them, as well as several more of the natives, to their religion. These new converts gave rise to the black Jews, who wished to enjoy the same privileges as the white, and to unite themselves with them by intermarriages. As their claims were not allowed, they disowned the

9. The *Portuguese*. They went to India in the year 1498, under the reign of the Mogul emperor Akbar, and are still in possession of Goa, and some small places belonging to it.

10. The *Dutch*. In 1603 they established themselves in the island of Ceylon, and about the year 1658 began gradually to make themselves masters of the Portuguese settlements.

11. The *English*. They were at first merchants; but became warriors, and subdued the kingdom of Bengal*.

Idolatry is the oldest and most prevailing religion in India; but toleration is granted to the Jews, Christians and Mahometans, who are all allowed to

the authority of the white Jews and of their king; and a war was the consequence, in which the latter were almost destroyed. They were, however, assisted by the prince of the country, and the black Jews were again reduced to obedience. After that period the black and white Jews had distinct synagogues, and lived apart from each other. Two brothers of the royal race ruled in common; but they afterwards separated, and the native princes raised a violent persecution against the Jews. They were so much oppressed by the Portuguese at Cranganor, that they were obliged, in 1565, to solicit the protection of the king of Cochin, near which city they still reside. The ancient royal race, and the descendants of those who went to India before the year 1371, are totally extinct. The white Jews, who reside near Cochin at present, went to India at later periods, from Palestine, Persia, Constantinople, Bagdad and Egypt, and even from England, Poland, Germany, Spain and Holland. The black Jews are the descendants of the ancient race above mentioned. Their books are according to the Spanish ritual, and they procure them from Amsterdam. They have nine synagogues, and consist of about 460 families, who amount perhaps to 3000 or 4000 persons. *P.*

* A full account of the migration, incursions, wars, revolutions, laws and manners of those foreign nations who established themselves in India, may be seen in the writings of *Hyde*, *Texeira*, *Renaudot*, *Barros*, the *Abbe Guyon*, *Raynal*, *St. Lubin*, *Anquetil du Perron*, and in the lives of *Tamerlane* and *Thomas Kouï Khan*; also in the Persian books *Vakiat-Babri*, *Monte-Keb-el-Tarik*, *Aklar Nama*, and *Magir-Geban Guiri*, which are to be found partly in the library at Paris, and partly in that of Mr. Samuel Guise. *A.*

perform

perform public worship without being in the least interrupted, provided they do not interfere with the established religion or the government of the country; the former of which is Paganism, and the latter unlimited monarchy. The Christians of St. Thomas, who are considered as noble, make a part of the states; attain to public offices and dignified rank, and form among themselves a kind of Christian republic. The king now on the throne is a Pagan by birth, and named *Rama Varmer*. The king of Cochin is descended from the family of *Perumpadapil*, which is one of the oldest in Malabar. The English are in possession of the town of *Angenga*, together with the city and fortress of *Talicera*. *Cochin* and the fortress of *Collam* belong to the Dutch; and the Danes have a factory at *Coleci*. King *Samuri* reigns at Calicut; and the city of *Cananur*, with the district around it, is under the dominion of queen *Còlatiri*.

AFTER this general view I shall proceed to a description of particular places on the Malabar coast, and begin with Cape Comari; which, according to John Hamilton Moore, lies in lat. $7^{\circ} 55'$, and according to astronomical observations made on board the *Calypso* frigate, in which I returned to Europe, in the longitude of 80° .

On the western side of Cape Comari lies *Covàlam*, the *Colis* or *Colias* of the ancients, at present a town of very little importance. Advancing farther into the country, you arrive at *Arapalli*, the *Arguropolis* of the Greeks, who from the name of this city called the bay of Manar *Sinus Argaricus*. It was formerly in high repute on account of its cotton stuffs, which were partly manufactured on the spot, and partly brought thither for sale. The next place is *Tovàla*, a fortress belonging to the king of Travancor.

vancor. It protects the frontiers of the country, and the king maintains in it a strong garrison to prevent any hostile incursion on the side of Madura, which begins there, and extends towards the north-east. Malabar ladies of rank dare not go to *Tovàla*, for the natives of Malabar believe themselves to be descended of the noblest families, and are unwilling that their wives and daughters should have any intercourse with the female inhabitants of Madura, or of any of the other cities on the coast of Coromandel. Malefactors, who have been banished by government, are carried beyond the boundaries of *Tovàla*; and such cases frequently occur on the coast of Malabar.

We next come to Cape *Canymuri*, or *Comari*, lying towards the west, where there is a small harbour, and a Christian church founded by St. Francis Xavier, which stands upon a hill. On another hill, a few miles farther up the country, is a monastery inhabited by Pagan philosophers, known under the name of *Gymnosophists*, or *Joqui* *.

Following

* These philosophers are called properly *Joqui*; from *Joga*, community; under which name is understood people who have every thing in common. In the Sanscred they are named *Gòsuàmi*, from *Go* a cow, and *Suami* a lord; consequently lords of the cow: for they are accustomed to besprinkle and paint their bodies with dried cow's dung. They are known also by a more ancient Sanscred name, viz. *Samanà* or *Shamanà*, that is, the Mild; for they kill no animal, cut no plants, and never eat fish, but feed merely on rice, wild herbs, roots and fruit. They live together in company, under a common chief or teacher, who in the Sanscred is called *Guru*. As true gymnosophists, they go quite naked, and sleep on the ground, having nothing under them but mats made of palm leaves interwoven with each other. They avoid all intercourse with the world; study philosophy, theogony, botany and astronomy, and have written a great many treatises on these sciences in the Indian languages. They are real stoics, and often impose upon themselves the severest penances. They are mentioned by Cicero, Plutarch, Clemens of Alexandria, and Arrian.

Following the sea-coast we then find the cities of *Mannacudi* and *Rajabcollamangalam*, where there are still to be seen the ruins of the celebrated palace of the family of the present king of Travancor, who was born in the latter. Higher up the country lies the town of *Sushindram*, together with a celebrated temple of the god *Kàmadèva*. Farther towards the west stands the celebrated city of *Còttate*, or *Cottàram*; the *Cottona*, or *Cottiara*, of the ancient Greeks and Romans. This city, a considerable place of trade, is upwards of 2000 years old; and is much frequented by merchants from the island of Ceylon, the provinces of Madura, Marava, Tanjaur, and the coast of Coromandel. A river, which flows through the middle of it, divides it into two parts. It contains abundance of merchandise, and is inhabited by a great number of weavers, money-changers, silver-smiths, jugglers, comedians, quacks, dancing-girls, conjurers, and black artists.

Farther towards the north, on the sea-coast, in the longitude of 8°, lie *Pullatopo*, *Cariapatnam*, *Coleci*, *Curumpana*, *Patnam* and *Valavaley*. The city of *Coleci* has a small harbour, where the largest ships are secured from the stormy winds under the protection of some large rocks. This harbour is the general place of shelter resorted to by all the small vessels on the coast of Malabar; and was known to the Egyptians, Romans, Greeks and Persians. Beyond these lie *Tiruwancòda*, or *Tiruwancor*, from which the king of Travancor takes his title. As this place was the residence of the court, the Portuguese, who

Arrian. The last author says, besides other things respecting them, that they were accustomed to walk down into the sea at Cape Comari, in order to purify themselves;—a custom which they have retained to this day. *A.*—These *Dschoqui* or *Jogui* are therefore the followers of the old Indian philosophers called *Samanæi*. Because they went naked, they were called by the Greeks *gymnosophists*, that is, naked philosophers. *F.*

gave

gave themselves very little trouble respecting the proper orthography of Indian titles, called the sovereign king of Travancor. His real title properly is *Tripapu*, or *Bennàti Sorùbam*, that is, king of the white earth; for, around this city, the soil to a considerable distance is white, sandy, and dry. *Padmanàburam* is a considerable castle not far from *Tiruvancoda*, where the king resides and keeps his treasure. *Odeaquiri* is also a place of strength, and the king's principal magazine of arms and warlike stores. There is a garrison in it of European soldiers; and it contains an arsenal, and a cannon foundery.

On the sea-coast, and under the latitude of 8° N. lies also *Pulluvalley Bingham*, a town, cape, and small harbour which has the form of a half moon; *Valiatora*, a town; *Puntora*, a town, with an entirely new harbour, which the reigning king of Travancor caused to be constructed, and where the European and Chinese ships lie at anchor in order to take in pepper; and *Veli* and *Canantora*, two towns inhabited by Christian and Mahometan fishermen. Then follows *Tiruvandaram* or *Tiruvandaburam*, the summer residence of the king of Travancor. The garrison of this place consists of four hundred Patan cavalry; about a thousand *Nayris*, or noble Malabar warriors; and nearly ten thousand seapoys, a corps composed of all kinds of people, but instructed in military discipline according to the English manner. The remainder of the troops are distributed here and there in the country. The castle of *Tiruvandaram* is exceedingly ill-built. The royal palace is ornamented with a great number of paintings, clocks, and other European pieces of furniture. It is large, exceedingly beautiful, and built in the European taste; but is not inhabited by the king, who prefers residing in a mean edifice which stands

in a palm-garden, where he is surrounded by Brahman priests, in whose company he performs his daily ablutions, prayers, and other religious duties. In the year 1787, M. Donaudi, a native of Turin, and a captain in the king's service, was preparing to supply the castle with gates and cannon. This city is populous, and contains a great number of palm-gardens, each of which is surrounded by a wall eight feet in height. These walls are constructed either of bricks dried in the sun, or of red and yellow clay beat together.

The next places on the sea-coast are: *Puttentopo*, *Caniarata*, *Puducurici*, *Perimatorà*, *Angiutenga*—an English colony called by the Europeans *Angenga*, and the town of *Mampulli*. Farther on lies *Attinga*, the residence of the queen, a title always given to the king's oldest sister, as his spouse cannot nor dare not become queen; also *Ciranga*; or *Cirangapatnam*, which is likewise a populous city. All merchandise exported from the country must be here deposited and weighed, after which it is sent to the English at *Angenga*, who transport it to Bombay and thence to Europe. The interior districts of the country are entirely inhabited by Pagans, whereas on the sea-coast the greater part of the inhabitants are Christians and Mahometans. The reason is, that the Pagan Indians, like the ancient Egyptians and Persians, have a certain aversion to the sea, and approach it only at particular times, when it is absolutely necessary on account of their purifications, which must be performed in it. The Christian congregation at *Mampulli* was founded by St. Francis Xavier; but at present it has assumed a quite different form.

The next place on the sea coast is *Barcale*, a town, mountain, and highly celebrated Brahman temple; in the neighbourhood of which is an uncommonly beautiful

beautiful *Colam*, or sacred pond, where the king is accustomed to bathe once every year. A spring of very pure, healthful, purgative water has its source in the adjacent mountain. I could not learn why it possessed these qualities till I happened to be in company with Mr. Hutchinson, who informed me, that both the mountain of *Barcale* and that of *Kiddacolam* contain abundance of iron. After passing the *Barcale* you immediately arrive at a river which flows down from the district of *Cottaracare*, lying towards the west. On this river, which runs past the town of *Paru*, where it discharges itself into the sea, *Vira Martanda*, king of Travancor, a predecessor of the present king *Rama Varmer*, encamped ten years, because the king of *Ciangaceri* or *Collam* disputed with him the passage. In 1746 *Vira Martanda* at length found means to force his way over, and to take prisoner the king of *Ciangacèri*, as well as that of *Cerava* or *Porrocàda*, together with several petty princes whose dominions extended as far as Cochin. Besides *Mainàda* there is no other place to be mentioned on this coast, as the eighth degree of northern latitude here ends.

Collam, called by the Europeans, very improperly, *Coelan*, *Coilon*, or *Coulan*, lies under the 9th degree of north latitude. It was built in the year 825 after the birth of Christ, and formerly was a city of considerable note. The Christian as well as Pagan natives of Malabar begin their æra at the period of its foundation; for they say, *Collam tollairista arravata; a manda*; that is, 965 years after the founding of *Collam*; which, according to our mode of computation, corresponds with the year 1789. I must not, however, forget to mention, that the months of the people on the Malabar coast end ten days later than ours; so that the tenth day of their month corresponds with the twentieth of ours. This they

call *Palè Camuaca*, or the old style. In this city there were formerly a great many weaving looms, as well as manufactories of cotton and stone-ware. Various articles of household furniture were also made here, of *Ayani*, *Ben a*, *Teka*, and *Biti* wood, the last of which is perfectly black, and as highly esteemed as ebony. Even at present the most ingenious artists on the Malabar coast reside at Collam. Cotton, pepper, ginger, cardamoms, and other kinds of merchandize, are carried hither by water, and deposited in warehouses. The Christian congregation here have St. Thomas for their patron, and, though adjacent to the coast, belong to the diocese of the archbishop of *Angamali*, the true pastor of the Christians of St. Thomas. Alexius Menezes, the first archbishop of Goa, opened here his first conference with the Christians of St. Thomas, when he made them renounce the principles of Nestorius, and embrace the doctrines of the Romish church, to which they are in part united. The same prelate caused an excellent fortress to be built at Collam on the sea-coast; which, however, afterwards fell to ruin, because the Dutch neglected to keep it in repair. The Brahmans possess, in this city, a very ancient temple, which is dedicated to *Sbiwa* or *Mahadèva*; and the Catholics have three congregations. The latter were formerly under the care of the Jesuits, by whom they were founded; but since the destruction of that order, they have been entrusted to the Franciscans at Goa, who have the management there of every thing that relates to ecclesiastical establishments. Between Collam and Cape Comari there are reckoned to be altogether seventy-five Catholic congregations, some of which are large and some small, some poor and some rich, and of which some are on the sea-coast, and others higher up in the country. The climate at Collam is exceedingly mild

mild and healthful. There is here abundance of excellent fish, tortoises, very good rice, bananas, pine-apples and other fruit, pulse, milk, butter, and in short every thing necessary for those who wish to live according to the manner of the Pythagoreans, which is indeed the case with all the Pagan inhabitants on the coast of Malabar.

On the east of Collam, and towards the interior part of the country, lie *Perumnàda* and *Cirumuttu*, two beautiful and uncommonly fertile districts, which belong to the ancient kingdom of *Kòttaràcare*, and which produce great quantities of pepper, ginger, cardamoms, gum-lack, cotton, and various kinds of valuable wood. The river on which these articles are transported takes its rise in the Gaunts, and, proceeding past *Callare*, *Tuyam*, and on the north side of *Collam*, discharges itself into the sea, towards the south, not far from the town of *Aybica*. At the last-mentioned place the king of Travancor causes small ships to be built from time to time, and in general gives employment to a great number of seamen. Lime is burnt here also from oyster and muscle shells, immense quantities of which are found in the neighbouring lakes and between the small islands.

Farther towards the north, on the sea-coast, lies *Coyttòta*, together with the church of *Madre de Deos*; and towards the east, *Krisbnapuram*, *Putten-carà*, *Tumbhanur*, *Carimbanàda*, and *Tevelacare*. All these, which are of considerable size, and inhabited by Pagans and Christians, contain a great deal of riches, and carry on an extensive trade with pepper, cardamoms, and *pacca*, or areca nuts. The *areca* is an Indian fruit, which the natives wrap up in an aromatic leaf (*betel*) and chew in their mouths, after they have sprinkled over it fine chalk, which they call *Ciunamba*. Excellent sugar-canes grow

also in this district, and in such abundance that a sugar manufactory might easily be established, were not the king afraid of entrusting the management of it to Europeans. There are found here, likewise in great plenty, all kinds of wood, pepper, cassia root, tamarinds, tyger and buffalo skins, officinal herbs, apes, papajays, virgin wax cotton, and other productions of the like kind. All these articles are conveyed to the two populous cities of *Mabalicarè* and *Cayamcollam*, where they are weighed, and preserved till they are transported to *Porrocàda* or *Pôrca*, and shipped on board Indian as well as foreign vessels. At *Mabalicarè*, or *Mavelicarè*, the king always keeps a civil officer, to settle such disputes as arise between the inhabitants, and to take care of the royal revenue.

Still following the sea-coast we find also *Porrocàda* or *Pôrca*, a very populous city, inhabited by a great number of Mahometan, Pagan, and Christian merchants. The Dutch East India Company has a factory here, for the purpose of receiving the pepper, and putting it on board the Dutch ships. Then follows *Callurcàda*, a district abounding in water, which produces large quantities of rice. It may be called the granary of Malabar

Farther on, towards the east, lies *Callupare*, an ancient town of considerable note, inhabited by Schismatics, who were formerly Nestorians, but at present are Jacobites: also *Vaypur*, where there is a Catholic congregation; and *Carnarapalli*, a town celebrated on account of its trade with the kingdom of Madura, and which transports its merchandise thither over the Gauts. In these mountains there are found diamonds, sapphires, opals, and rock crystal. We are informed by Ptolemy, that in his time beryls also were found near *Pugnatil*: but they must now be exceedingly scarce; for I was acquainted

quainted at *Barcale* with several Brahman families who had expended their whole fortunes in searching for such precious stones, and by these means had reduced themselves to poverty.

We next come to the celebrated temple of *Ambalapusha*, which lies also on the sea-coast, and is dedicated to *Shiva* or *Mahadèva*. This temple, which is exceedingly rich, has belonging to it particular districts and villages, and is under the direction of chiefs who are totally independent of the government of the country. The latter, however, keeps here a *Cariacarer*, whose business is to watch the conduct of these chiefs. The infamous festival, called *Padèni*, during which the statue of the god *Shiva* is carried round in the night time, and before him a *lingam*, or phallus, is celebrated at this temple. These diabolical nocturnal orgies are attended, not only by the Pagan Indians, but it is required that all the Christians residing in the territories dedicated to the god should be present also. On this occasion the Pagan Indians perform a dance, to which the Christian women are invited; and if they refuse to come voluntarily, they are dragged thither by force. I applied, therefore, at different times, both to *Cumàren Cembaga Ràmapulla*, a magistrate of distinction, and to his successor *Padmanàbha Cembaga Ràmapulla*, earnestly intreating that they would prevent the overseers of the temple from thus abusing their power, and no longer suffer them to compel the Christians to be partakers in so detestable a festival. The overseers, however, found means to make a thousand excuses, and always referred to ancient usage. But this did not discourage me from pursuing the accomplishment of my object; and as I was invested with full power by the above magistrate, I caused some Christian fishermen from *Cattur* and *Tumbòli*, who had taken a share in the celebration

of this festival, to get a severe beating before the church-door, as a warning to other Christians not to participate in such abominations in future *.

Still following the coast, we arrive at *Alapushe*, a town of considerable size, inhabited by a great number of Pagans, Mahometans, and Christians of St. Thomas. The king of Travancor caused a large canal to be dug here, in order that the inhabitants might send their merchandise by water, to be put on board foreign ships lying on the coast. In this town one of my friends, Manuel Fernandes, was established as factor for the king, and inspector of the warehouses. We have here a striking instance of the manner in which circumstances change in regard to harbours and places of trade. In the first century after the birth of Christ, the greatest trade was carried on at *Covàlam*, *Arampalli*, and *Coleci*. In the ninth century, when the Arabs settled on the sea coast, *Collam* was the most celebrated place of trade. After that period the cities of *Cochin*, *Calicut*, *Porrocàda*, and *Cubungalur*, held the next rank; and at present, by the wise regulations of the king of Travancor, *Puntora* and *Alapushe* enjoy the same advantages.

Towards the east, *Cianganaceri*, *Pulingunne*, and *Nerenam*, considerable towns surrounded by abundance of rice-fields, deserve also to be mentioned.

* This conduct of Fra Paolino seems rather unevangelical and harsh, and to have been somewhat in the style of a Boanerges, or those sons of thunder who wished to call down fire immediately from heaven. Our zealous monk procured full power from the magistrate in order to execute his inquisitorial sentence. This, no doubt, cost him a considerable sum of money, and must have been charged under the head of *secret service*. Instead of advice and admonition, the monk administered a sound beating! This may properly be called obeying the command: *Compelle illos intrare!* The other means by which the Indians are converted to the Catholic religion, are no doubt of the same kind as this church discipline. &c.

Nerenam,

Nerenam, which lies on a river, is the residence of Mar Thoma, the schismatic bishop of the Jacobites. He has under his direction thirty-two Jacobite congregations, which however adhere in part to the practices of the Nestorians, and, like the Pagans, admit various superstitious ceremonies. The new bishop, who lodged with me on the 22d of December 1785, called Mar Dionysio, was descended from the family of *Palamattam* at *Corolongatta*. I have still in my possession some of his letters, written in answer to a proposal which I made to him, of uniting himself with the Romish church.

Ettumanur is a celebrated temple of *Visbnu*, and the residence of a Pagan magistrate. The Brahmans here have a very considerable revenue.

Iratuſke, a town inhabited by Christians and Pagans, lies at the bottom of the Gauts, and carries on trade with Madura.

Still proceeding along the coast, we arrive at the following places: *Tumbòli*, *Cattur*, *Artunkel*, *Tangbi*, *Mannacodam*, *Mannacèri*, *Saude*, and *Cochin* a city and fortress belonging to the Dutch.

Higher up the country lies *Muttam*, a town of great trade, and inhabited by Christians, black Jews descended from the white Jews of Cochin, Mahometans, and a great number of Pagan Canarians, called also *Banyans* or *Cettis*. The last mentioned have a great knowledge of trade, and are active, industrious, moderate, and opulent people.

At *Certele*, a town of considerable note, inhabited only by Pagans, is a celebrated temple dedicated to *Bhagavadi*, that is, the fortunate woman, the spouse of the god *Sìiva*. In the month of March 1777 I had an opportunity of seeing the image of this deity during the celebration of her festival. It was exhibited to the populace, amidst the sound of various musical instruments, by a Brahman, who sat
upon

upon an elephant, and held an umbrella over it. Some Indian dancing girls preceded the statue; and the procession was closed by an immense multitude of people, who seemed frantic with joy, and who sung all kinds of indecent songs on the subject of generation, which they say is effected by the influence of this female deity, combined with that of her husband *Shiva*, or the sun. The statue was at last carried to a sacred pond, where it was washed and purified by the Brahmans; who, during the ceremony, repeated a great many prayers. The Pagans worship this deity as the ruler of all fluids, from which every earthly thing was produced by means of heat. Women in labour are under her protection; and the small-pox are the consequence of her pernicious influence. For these and such like reasons the above solemnity was instituted to her honour. A cock is sacrificed before the gate of her temple, and the door-posts are besprinkled with the blood. In the second book of this work, I shall give a more particular account of this divinity. She has several names, such as *Parvâdi*, *Kâli*, *Umâ*, and *Iskvari*. An image of her, made of bronze, is preserved in the Borgian Museum at Velitri.

Vaikam, or *Vaikatta*, is also a *Gràmam*, or district belonging to the Brahmans, who are generally accustomed to establish themselves at a distance from the other castes. There is here likewise a celebrated temple of *Shiva*, together with a Brahman school or academy. The revenue of this temple is very considerable, and arises from rice fields, which are let, without any distinction, to Mahometans and Christians. One of the king's civil officers resides here. In the years 1788 and 1789, when the cruel Tippoo Sultan Bahader, son of Hayder Aly Khan, persecuted the Brahmans, and caused them either to be unmercifully beat, or circumcised according
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to the Mahometan manner, a great many of them fled to *Vaikatta*, where they received every kind of protection possible from the king of Travancor.

Udiamper is the place where the celebrated synod was held, on the 26th of June 1599, at the conclusion of which the Christians of St. Thomas, who had before been Nestorians, returned to the bosom of the Romish Church*. The inhabitants of this town, which lies on a river, are at present exceedingly poor.

Farther towards the east lie *Cadaturuti*, a town with two churches; *Badeati*, formerly the residence of the court of the king of Travancor; and *Muttiera* and *Corolongatta*, where there are two considerable congregations of the Christians of St. Thomas. At the latter place they have a very beautiful church dedicated to St. Mary, in which service is performed by priests who are natives of the country. The Nestorians had formerly a monastery here, inhabited by people of their order from Persia and Chaldea, who were the spiritual guides of the Christians of St. Thomas. There were monasteries also of the like

* An account of the violent measures as well as arts employed by the Romish Church to make the Nestorians in India unite themselves to it, may be seen in the work published by the ingenious and learned La Croze on the State of Christianity in that country. The above-mentioned synod at *Diamper* or *Udiamper*, at which the violent, enthusiastic, and despotic Alexis de Menezes effected a pretended union of the Christians of St. Thomas, is a real and lasting monument of shame for the Romish Church. It is impossible to read the history of it without the most affecting sensations, and without being sensible that the spirit of enthusiasm is always combined with ignorance and the most striking barbarity. Since the reformation the Romish Church has exhibited very little of its former violence, and some of its members have learned to know the importance of ancient monuments, particularly those of Eastern Christianity. This is sufficiently shewn by *Affemanni* and *Benaudot* in their writings, and by the valuable collections of the noble Cardinal Borgia at Velitri. F.

kind at *Edapalli*, *Singamali*, and at *Mailapuri* on the coast of Coromandel; but they all fell into decline after the Portuguese had established themselves on the coast of Malabar *. This district produces a great deal of pepper; and a peculiar kind of potatoes, black on the outside, but exceedingly white internally, and which have a remarkably fine taste. They are called *Katschil*. There is also great abundance of round potatoes, such as ours; but they are of a much superior quality, and have really an aromatic taste †. In the forests at the bottom of the

* The decline of the Nestorian monasteries on the coast of Malabar was not occasioned merely by the establishment of the Portuguese in that country, but by the furious persecuting spirit and the violent conduct of the Portuguese clergy. The mild beneficent teachers of the Christians of St. Thomas were either compelled to join the Romish Church, or suffered to become extinct; as it was impossible for new ecclesiastics or monks to go to India from Persia, or the Persian gulph, where the Portuguese at that time had great power. Afterwards, indeed, when the Dutch got the better of the Portuguese, Syrian and Nestorian ecclesiastics went from Persia and Antioch to India; but these priests, who belonged to different sects, were always at variance with each other. See *Rela io historica ad Epistolam Syriacam a Maha Thome, i. e. Magna Thoma Inde, antiquorum Syrorum in India Episcopo, ex Chaddenad in Malabaria scriptam ad Ignatium Patriarcham Antiochenum, et ipsa illa Episcopi Indi Epistola Syrica, cum Versione Latina, &c. accurante CAROLO SCHAAF. Lugduni Batavorum, 1714. 4to. F.*

† The two kinds of potatoes here mentioned by the author do not probably belong to the real species of the potatoe, *solanum*, but to some other vegetable production of the like kind, such as the *Dioscorea alata* L. the exterior skin of which is black, but the internal pulpy part, when roasted in the ashes, is white, or of a purple colour. The round potatoes may be a kind of the Spanish potatoes, *Convolvulus Batatas*, or the gold-coloured root of the *Convolvulus Chrysoarrhizus*, which is not only cultivated, but grows wild also in the islands of the South Sea, and which has been described by my son George in his Treatise *De Plantis Esculentis Insularum Maris Pacifici*. The *Convolvulus Batatas* was carried from America by the Spaniards to the Philippines and neighbouring islands; and on that account the plant there is called *Casfile*, because it was first introduced by the Castilians or Spaniards. F.

Gauts, near *Corolongatta*, *Clagnil*, *Badagare*, *Aragoshe*, *Mailacomba*, and *Modelacodata*, forming districts which I have twice travelled through, there are a great many elephants, buffaloes, parrots of all kinds, deer, and black and white apes. The last-mentioned animals go about in whole flocks of from two to three thousand, and climb up the trees in order to carry away the wild fruits. In these forests there are found also abundance of tygers, and particularly of the so called Royal Tyger, which is almost as large as a small cow *. *Ràmapurata*, *Cuincam*, and

* That in the impenetrable forests of the Gauts there are wild elephants, is well known; but the people on the sea-coast content themselves with those of Ceylon, which are more docile, and easier to be tamed.—It may be readily seen by the wild buffaloes that this is the original country of these animals, which were first brought from India to Italy in the time of Agilulph king of Lombardy, between the years 591 and 616.—The deer mentioned by the author form probably more than one kind. India produces, 1st, the *Cervus Axis L.* or the spotted deer, which is somewhat larger than our fallow deer. 2d. The porcine deer, *Cervus Porcinus L.* brown with round white spots, and from two feet four inches to three feet and a half in height. 3d. The elk, *Cervus Alce L.* Professor Zimmerman, however, in his *Zoological Geography*, does not allow the elk, or rein-deer, to be an inhabitant beyond the 50th degree of north latitude; but the former has been bold enough to overstep the boundaries which he has drawn on his chart, and has penetrated to the woody, marshy, solitary valleys of India. See *Essais philosophiques sur les Mœurs de divers Animaux étrangers*, par Foucher D'Obsonville, p. 115. In the same work much information may be obtained respecting the black and white kinds of apes, which inhabit the Indian forests in flocks of thousands.—The real Indian striped (not spotted) tyger, which is from nine to ten feet in length, and from four to four and a half in height, is not common even in India, and is to be found only in the thickest forests. He gives place to no animals but the lion, elephant, and rhinoceros.—The Indian parrots are, in a literal sense, almost innumerable, for every traveller brings home new kinds to Europe. The old Grecian name $\psi\tau\tau\alpha\chi\eta$, seems to be of Egyptian origin: II-CITTAKH. The II is an article: the Germans, therefore, have omitted it, and converted the word into *Sittich*. F.

Mohattishe,

Mobatushe, are connected in commerce with *Maisfur*, which lies on the other side of the mountains, and send their merchandize to Cochin by water.

Cochin is situated on the sea-coast, and, according to J. Hamilton Moore, in the latitude of 10° N. but according to observations made on board the *Calypso* in $9^{\circ} 57'$. In the Malabar language it is called *Cocci*, and obtained that name from a small river which formerly discharged itself there into the sea. In the year 1341, however, when the sea threw up the small island of *Vaypi* on the north side of Cochin, the waters, which during the rainy season pour down from the Gauts, broke through the banks of the river *Cocci*, and overwhelmed the village of the same name with such violence that it swept it away, and formed in that district a very large river, a lake, and a harbour so spacious that the largest ships can now lie at anchor in safety on the north-east side of Cochin, where the river runs into the sea. In the months of August and September this river commonly washes away the sand hills, which the sea in the months of June and July, when it is most boisterous, throws up at its mouth. At that period nature always exhibits here a most magnificent spectacle, as a violent contest then arises between the sea and the rain water which falls down in torrents from the mountains. If the latter is sufficiently powerful, it forces its way through every thing that opposes it; cleanses its bed, and drives the sand before it into the sea; but if the sea proves victorious, the mouths of the river, the canal, and even the harbour, are choked up with sand. The sea then overflows its banks, inundates the adjacent country, and, forming in one place an island, and in another a lake obliges the inhabitants to abandon their dwellings, and gives to many districts a totally different appearance. In this manner new

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towns and harbours gradually arise; and the old ones are so destroyed, that, at the end of four or five centuries, their former site can scarcely be discovered*.

The before-mentioned island of *Vaypi* is thirteen miles long and one in breadth. The inhabitants, who have immured themselves there, begin their æra at the period of its origin, as the other natives of Malabar begin theirs at the building of the city of *Collam*. This æra is called *Puduvepa*; from *Pudu*, new; and *Vepa*, the foundation or introduction of any thing. I was assured by Mr. John Truyns, the sworn interpreter of the Dutch East India Company at Cochin, that the origin of this new period, and the epoch when it began, are registered in the chancery of the company. I saw also several Malabar letters, written by members of the Christian congregation at *Nbarakel*, which were dated according to this new æra. The soil both in the island of *Vaypi*, and in most of the flat districts of Malayala, consists of sea sand and calcareous mat-

* Many instances may be found, both in ancient and modern history, of great changes having been produced on the surface of the earth, and on the coasts of the ocean, by hurricanes and earthquakes, as well as by the waters of the sea and by rivers. That piece of water, known by the name of the Dead Sea, arose by a fiery eruption from the earth; and in Egypt, along the northern bank of the Delta, and on both sides, there are large lakes, particularly the lakes Mœris and Serban, which were indebted for their origin to storms, earthquakes, and inundations of the Nile. In Peloponnesus, or the present Morea, the cities of Helice, Bura, and some others in Achaia, were swallowed up by the sea, two years before the battle of Leuctra. Even in the eighteenth century, Callao in Peru was overwhelmed, and, with all its houses, inhabitants, and the ships in the harbour, became a prey to the waves of the ocean. The great changes effected by the earthquake in Calabria, are still fresh in the memory of every one: during that horrid catastrophe whole mountains and rocks were precipitated into the sea. F.

ter combined with various kinds of earth and clay, which, during the rainy season, are washed down from the Gauts. The Indians assert, that the sea formerly extended even to the bottom of these mountains. This tradition, as evidently appears, has, however, no foundation; but it is certain that some of the plains found in this country have been produced by conflicts between the waves of the sea and torrents of rain. The devastation occasioned by such inundations can hardly be described. Grandchildren sometimes can scarcely point out, with any certainty, the spot where their grandfather resided, because it has assumed a form totally different*. When I arrived in Malabar, a stream flowed so near our convent at *Verapole*, that the water touched the steps of the door of our garden; and in the course of eight years it washed up so much earth that we acquired an entirely new garden. As I saw that this spot always increased, and was already 300 paces in length, I waited on the king of Travancor, who at that time resided at *Pcrur*, and requested he would make a present of it to our church of St. Joseph at *Verapole*. The worthy prince complied with my request, and the letter of donation is still preserved among the archives of the place. Our sub-prior made it his business afterwards to get this spot planted with young coco-nut and banana trees. In like manner I saw an island, a mile

* The low inundated land at the bottom of the Gauts, which consists of marl or clay and strata of chalk, together with the higher strata where the mountains are steep towards the sea, being violently torn away in the rainy season by the streams and currents collected in the mountains, form, at their influx into the sea, banks and accumulations which are still raised higher, and are driven back by the sea towards the land. In this manner are formed plains, islands, and little hills; the origin of which can, in this manner, be very naturally explained. *F.*

long, produced, in the course of ten years, before our church at *Cettiyatti*, by the opposite effects of the rain and sea-water. Those changes, which are observed in all parts of the world on the sea-coasts and in the low lands, have been produced by the force of water; whereas those in the mountains have resulted from subterranean fires. The former is the case in India, in particular, where the ebbing and flowing of the sea succeed each other every six hours, and where the latter is so strong that in many of the streams and rivers it extends to the distance of six leagues up the country. The terrible and awfully grand scenes of nature which take place on such occasions are beyond description: those who have not seen them can hardly form any idea of them.

Navigation on these coasts is attended with great danger, on account of the currents. The ancients, therefore, were accustomed always to drop their anchors towards evening, and to remain in that state during the night, that they might not have the misfortune of being driven out by the violence of these currents into the open sea. This practice is still observed by the Portuguese seamen, when they sail along the coast of Malabar. It, however, sometimes happens, that an unexperienced captain, after doubling Cape Comari with great toil and labour, and just at the moment when he flatters himself with the hopes of reaching the Malabar coast, is driven to the Maldivia islands, which lie at the distance of nearly 300 sea miles. Such was the case with Father Louis Maria à Jesu, of the order of the bare-footed Carmelites, apostolical vicar and bishop of *Ufula*. He had taken his passage from Puduceri to Malabar in a small vessel commanded by an unexperienced navigator; and the vessel having got into one of these currents, was carried by it to the Mal-

divia islands, and thence to Mofambique on the eastern coast of Africa*.

Cochin is a beautiful city, built by the Portuguese, in the tenth year after the arrival of Vasco de Gama at Calicut. In 1663 it was besieged by a Dutch fleet under the command of Peter Van Bitter and C. Valkenberg, who made themselves masters of it, and who carried off from it a great deal of riches. After that period the beautiful cathedral was converted into a warehouse for the Dutch East India Company. This edifice is now employed for preserving the sugar which the Company obtains from Batavia, and the cinnamon they receive from Ceylon, together with nutmegs, cloves, iron, copper, cordage, rice, pepper, and various other articles of merchandise, which they bring hither from foreign countries, and sell partly to the Indian princes, and partly to the Arabian as well as other native and foreign merchants. Cochin is intersected by beautiful streets: the arsenal is well provided with all kinds of military stores, and the citadel is strongly fortified. The latter, in the year 1778, was supplied with new ditches, bridges, batteries and bastions, under the direction of the governor Adrian Moens. It lies on the southern bank of the *Coci*, and commands the harbour, which is open to merchant vessels, but into which no ship of war is suffered to enter †. *Mattanceri*, a very popu-

* In the time of the Romans a freedman of Annius Plocanus experienced a similar fate. See *Plin. Hist. Nat.* lib. vi. c. 22. *A.*

† More information respecting Cochin may be found in Philip Baldæus's *Description of the Coasts of Malabar and Coromandel*, Amsterdam 1672, fol. p. 111—136; Francis Valentin's *Beschryving van't Nederlandsch Comptoir op de Kust van Malabar*, Amst. 1726. fol. in the fifth part of his *Oude en Nieuwe Oost-Indien*; and in Hamilton's *New Account of the East Indies, from 1688 to 1723*. Lond. vol. 1. and II, 1739. 8vo. p. 321, &c. *F.*

lous town, lying a quarter of a league higher up on the same river, or rather lake, is a kind of magazine where merchandise of all kinds, both the production of India and of other countries, is deposited for sale.

The Jews, the Banians or Cettis, and the Mahometans, have here very considerable warehouses filled with goods. More than an hundred Arabian ships from Mascate and Mocha, which, besides Egyptian and Arabian merchandise, bring with them very large sums of money, come to anchor here every year. Venetian sequins brought from Grand Cairo are much more current at this place than in Europe. Many of the Arabian ships make two voyages hither in the course of the year. The first time, they arrive in September, and depart in October and November; the second time, they arrive in February, and return in April or May. The Arabs, who conduct these vessels, have a most horrid appearance. They are strongly built; wear their beards long; have nothing on their bodies but a shirt and a pair of wide trowsers made of white cotton cloth; are of a dark-brown complexion, and pay very little attention to cleanliness. They are active; never go but in companies, and well armed; sleep under tents, or a piece of cloth extended on poles; cook their victuals in the open streets; work at night by the light of the moon; have a great fondness for areca, or palm wine; are extremely faithful to each other while they are getting their goods on board, and unite to avenge themselves in common when any of them is injured. What a difference there is among nations! The Indians, for example, are agile, nimble and weak, but civil and polite; they act only after mature deliberation; are fond of temperance, and lead an honest and harmless life. The Arabs, on the other hand, are forward, rustic, robust and faithful;

ful ; but pay very little attention to decency, or the dictates of reason. The latter devour without any scruple their *Pillovo*, a dish which consists of boiled rice, with a fowl or piece of kid's flesh ; but the former eat only rice, herbs or roots ; and consider it as a great crime to kill an animal. If an Indian is attacked by the small-pox, a disease which in that country occasions great devastation, all the neighbours employ every possible precaution to prevent themselves from being infected. In like cases, however, the Arabs spread out mats in the open streets ; place on them the infected persons ; give them palm-wine, which, as they pretend, will expel the poison ; and before the pustules are ripe, or begin to dry, strew them over with ashes, under a firm conviction that the poison will by these means be dried up and dispersed. The Indians are always accustomed to perform their ablutions before and after meals, and to repair to their temples when they pray to their gods, or present offerings to them. The Arabs always kneel down in the evening in the open street ; keep their eyes fixed on the moon ; incline their bodies before it times without number ; and repeat their prayers publicly and aloud. A like contrast is observed in the manners and customs of the other tribes who inhabit the coast of Malabar ; and for that reason they are all tolerated by the government, which punishes only those who attempt to interrupt their neighbours in their public worship or private devotions.

Besides the Creoles, Mestise, and real Indian females, there are at Cochin a great many European women. These, as soon as they set a foot in India, are converted into ladies of the first rank, though at Paris, London or Amsterdam they had been only fruit-sellers or washer-women. The English, in consequence of an express law, dare not marry Indian

dian women, in order that the race in their colonies may remain pure and unmixed. They indemnify themselves, however, by keeping several mistresses, without caring whether they are Mahometans or Christians. The Dutch are acquainted with no such law, and therefore can choose wives just as they please; but the state of celibacy is so much the mode in this country, that marriages are seldom heard of. Could any one believe that people who act according to such principles, should take the liberty to reprobate the celibacy of the Roman Catholic clergy *? Instances of this kind have occurred to myself; for I remember an unmarried tobacco-merchant at Cochin, who kept a whole dozen of females, and yet asserted that it was improper in the Roman Catholic clergy not to marry. In Cochin there are every where houses inhabited by great numbers of male and female slaves, who are guilty of the most scandalous transactions. This kind of dissipation was tolerated as soon as the city fell into the hands of the Portuguese; and a very intelligent author thinks he can here discover the real cause why the Portuguese were driven from the city of Cochin, as well as their other possessions in India †. Avarice, insolence, dishonesty, infidelity and injustice will always bring kingdoms and states to destruction; and if there be any truth in this observation, some other colonies, perhaps, will not remain long in the hands of the Europeans. Monopolies, discord, and

* The reproaches thrown out by the Protestants against the celibacy of the Catholic clergy is so far right, as that state gives rise to immoral conduct and dissipation, of which too many instances may be found, both among the higher and lower clergy of the Romish church. The immorality, however, of the English and Dutch is no less worthy of censure. F.

† See *Istoria della Vita e Fatti illustri del Ven. Monsign. Giuseppe di S. Maria de' Sebastiani*. Roma 1719. l. xi. p. 254. where these excesses are particularly described. A.

peculation have already greatly increased; and the Indians cannot be too much astonished at the villainies which they daily see committed by the Europeans.

The Dutch East India Company has often been in a state of variance with the king of Cochin, who, according to his surname, is called *Perumpadapil*, and resides at *Terpunatre* *, a place lying east of Cochin, on the other side of the lake which separates the possessions of this prince from those of the Dutch. On the 18th of April, 1792, I received a letter from Father Francis a Sancto Elisæo, in which he gave me a circumstantial account of the last disputes between the Dutch and *Viròlam Tamburàn*, the present king of Cochin. King *Mutta Tamburàn*, of the family of *Perumpadapil*, a quiet peaceable man, with whom I had an interview at *Ciovare*, in the year 1787, died of the small-pox. He was succeeded by his younger brother *Viròlam Tamburàn*, of whom I had several times an audience at *Mattincera*, where he frequently sent for me to the palace, as he wished to be made acquainted with different particulars respecting the affairs of Europe. He spoke Dutch exceedingly well, and was desirous of learning English also. As he was a brave, enterprising man, possessed of considerable talents, and no little share of pride, he could not bear the idea of being satisfied with the income enjoyed by his predecessors. He, therefore, exercised every kind of oppression against the merchants; caused three of the overseers of the temple *Tirumala Devossam* to be put to death, because they would not resign to him any part of the treasure belonging to it; plundered the shops; carried away the merchants' pro-

* In the map published by Faden, in 1788, entitled *The Southern Countries of India from Madras to Cape Comorin*, by Capt. Wersebe, this place is called *Tripunclare*.

erty, and asserted that he alone had a right to rule the Pagan Indians, as since the earliest periods they had always been under the dominion of his forefathers. This last claim was, without all doubt, agreeable to the principles of justice. The sovereigns of the country had by no means sold the district around Cochin to the Portuguese; they merely gave permission to Vasco de Gama and his followers to establish themselves there as merchants: and the Dutch, by whom the Portuguese were expelled, had made themselves masters by force of that city and neighbourhood. But what avails such rights against the power of cannon? In a word, the Dutch broke into the palace of *Viròlam Tamburàn* at *Mattincera*; took from him all the merchandise he had seized; and compelled him to retire to *Terpunatre*, where he is now so hemmed in that it is impossible for him to stir. The following places, and some other towns, belong to this prince: *Nhàrica*, *Candànada*, *Perimanùr*, *Angicaimal*, *Udiamper*, *Mulla-venturutti*, *Pallicarè*, *Cendotta*, *Ciovàre*, *Pucòtta*, *Arstamiciare*, and *Puttencera*.

King *Perumpadapil*, whom the Europeans call king of Cochin, is descended from the celebrated Malabar monarchs, *Ceramperumal*, who were formerly distinguished by the title of *Maharàgia*, that is, emperor, or great emperor; for all the petty Malabar kings were obliged to be obedient to his orders, when he had to defend the country against king *Samuri*, or any other enemy. But when these petty kings were gradually subdued, and deprived of their territories by the commander in chief of the king of Travancor, the celebrated *Màrtandapulla*, and his successor general Eustachius de Lanoy, by birth a Fleming, a treaty was concluded with king *Perumpadapil*, in consequence of which he was left in possession of the few places above mentioned,

as the last remains of royal dignity. This happened in the year 1761.

Since the king of Travancor laid open the trade at *Alapuzhe* and *Puntora* to foreigners, the revenues of the Dutch East India Company have been considerably lessened *. The duties at Cochin brought them formerly every year 30,000 rupees; and they received a like sum from the rents of their palm-groves, gardens, and other lands which they let on lease. In the time of peace they generally maintain a body of 4000 men; but when a war breaks out, they must increase these troops to 10,000. It is, therefore, evident, that the expences of the Company far exceed their income. Formerly they had possession of the excellent fortrefs of *Cudungalur*, or *Cranganor*, five leagues towards the north of Cochin; but as they clearly foresaw that it would be difficult for them to defend it against the repeated attacks of Tippoo Sultan Bahader, they sold it to the king of Travancor. The latter would gladly have retained it as a valuable acquisition; but in the year 1790 it was taken from him, and dismantled by M. Lally, Tippoo Sultan's general. The troops of Tippoo were, however, again driven from the country in 1791 and 1792; but I do not with certainty know whether the works were ever rebuilt †.

* It is no wonder that the native princes should endeavour to lay the trade open to foreign nations, when the merchants of the neighbouring factories raise the price of their own goods, and pay as little as they can for those of India. These monopolies must, in the end, induce the petty princes of India to adopt wiser regulations, more conducive to the prosperity of their dominions. The English even, though so powerful at present in that country, must excite the hatred of the natives and princes if they do not alter their conduct. F.

† Respecting the ancient state of *Cranganor*, the reader may consult the before-mentioned works of *Baldaus*, *Valentin*, and *Hamilton*. In regard to its present condition, I know as little as the author. F.

On the sea-coast, beyond Cochin, farther to the north are: *Badagare*, or *Vaypin*, a populous town belonging to the district of Cochin; *Nbarica*, a town together with a church belonging to the Christians of St. Thomas *; *Palipuram*, where there is a Christian congregation; and *Aycotta*, a fortified town, with a very ancient harbour, where, according to tradition, St. Thomas once landed. Higher up the country, towards the east, lie *Paravur*, formerly a very large and considerable town, which was, however, reduced to ashes by the troops of Tippoo Sultan †; *Curiapalli*, the military magazine and arsenal of the king of Travancor; and *Verapole*, the residence of the apostolic vicar, where there is a seminary, a catechumen house, and a convent of barefooted Carmelites, who have the care of the missionary establishments on the coast of Malabar. This monastery was founded in the year 860 after the building of Collam, or, according to the usual mode of reckoning, in 1673. The palm-grove in which it is situated, is called *Tattàracèrri Paramba*, and was given to the Carmelites by the king of Cochin.

A league farther towards the east lies *Edapalli*, called by the Europeans *Rapolim*. In this town there is a church, a mosque, and the palace of the king of the Brahmans, who is likewise their high-priest or pope. The district belonging to this sovereign may be about three leagues in circumference. This town, together with a few others, were given to him by the king of Travancor, out of respect for his high descent and sacerdotal dignity.

Towards the north-west lies the old city of *Alangatta*, called by the Portuguese, very improperly,

* On the before-mentioned map of Capt. Wersebe this place is called *Gnareca*. F.

† On Wersebe's map *Palipuram* is called *Paliperto*; *Aycotta*, *Aicotta*, or *Chuvocat*; and *Paravur* is named *Parour*. F.

Mangate. It is subject to a king of its own, and contains the largest church belonging to the Christians on the coast of Malabar.

On the north-east stands *Angamali*, a very ancient city also, where there are three Christian congregations. It was formerly the residence of the bishop of the Christians of St. Thomas; but great part of it has been burnt or destroyed by the troops of Tippoo Sultan.

Ambalacotta, was formerly a populous town, where the Jesuits had a convent and seminary; but at present it is falling to ruin.

Ma'eatur, is a celebrated church of the St. Thomas Christians, to which an immense multitude of people resort on Whitfunday.

The following places also lie on the sea-coast: *Palur*, *Cettuva*, *Paniani* or *Penani*, *Ciavacada*, and *Tannur*.

Higher up, towards the east, lie *Puttencera*, and *Vettiacotta*, a fortress belonging to the king of Travancor, and erected to prevent an enemy from entering the country over the Gauts, on the side of *Maïssur*, a kingdom which at present is under the dominion of Tippoo Sultan.

Farther towards the north, and at the distance of about ten leagues from *Cranganor*, lies *Triciur*, a town and district belonging to the Brahmans. They have here a celebrated academy, public and private schools; also an university, where young persons are instructed in their sciences, and the principles of their religion. This place was also destroyed by Tippoo Sultan; but rebuilt by the Brahmans, after Tippoo's defeat. All these cities, towns and churches, are situated under the latitude of 10° north.

On the sea-coast, in the latitude of 11° north, lies *Tannur*, formerly a city of considerable note, but at present a miserable village; and *Vaypur*, *Baypur*,
or

or *Sultanpatnam*, a noble harbour, which Tippoo Sultan Bahader spared as much as possible, because he intended to establish here a considerable foreign trade. Large quantities of pepper, cardamoms, and sandal wood, began indeed to be carried hither from the eastern parts of the country; but, in the year 1773, when war broke out, and the roads by these means were rendered unsafe, the above plan was abandoned.

On the east, towards the Gouts, lies the celebrated city and fortress of *Pàlacaticeri*. It is entirely built of hewn stone; has strong works, and in general is capable of making an obstinate defence. The garrison always consists of the flower of Tippoo Sultan's troops. This fortress is situated on the borders of *Conoam*, and covers the passage to the coast of Malabar towards the mountains which separate Malayala and Maissur.

The well-known city of *Calicut*, which has experienced such a variegated fate, lies also on the sea-coast, and in the latitude of $11^{\circ} 15'$ north. It consists partly of houses constructed of teka wood, and partly of huts composed of palm branches interwoven through each other, and covered with palm leaves. Of stone buildings there are very few. The fortress of Calicut is of much greater antiquity than the city to which it has given its name. The natives of Malabar believe that it was built by king *Ceramperumal*, from whom all the petty Malabar princes are descended. This city was raised almost to the ground by Tippoo Sultan, who destroyed its flourishing trade; expelled from the country the merchants and factors of the foreign commercial houses; caused all the coco-nut and sandal trees to be cut down; and ordered the pepper plants in the whole surrounding district to be torn up by the roots, and even to be hacked to pieces, because these plants,

as he said, brought riches to the Europeans, and enabled them to carry on war against the Indians.

King *Samuri*, a very powerful prince, who is distinguished also by the name of *Nediriparàgia* or *Tamulpada*, took from king *Ceramperumal*, not only this city and district, but the whole kingdom of which it forms a part. In remembrance of this heroic exploit, he made the sword and the lamp of his conquered enemy to be always carried before him when he appeared in public. He was able to bring into the field 100,000 men, and was a sworn foe to the Portuguese, and *Perumpadapil*, or king of Cochin, who was descended from *Ceramperumal*, and who could also bring into the field an army equally numerous. These kings, *Samuri* and *Perumpadapil*, were the only two of all the Indian princes who had a right, as a token of their unlimited power, to have carried before them the branch of a coco-nut tree, bound round with a bandage at the lower end, and quite free at the top. The petty Malabar kings used indeed a branch of the same kind; but it was necessary that it should be bound round at the upper as well as the lower end, in order to shew that they were subject to both these emperors.

Samuri, whom the Mahometan merchants at Calicut support as the most powerful among all the petty princes, had given battle several times to *Perumpadapil*, and always came off victorious; but in the year 1760, his troops, being divided at *Cran-ganor*, *Paravur*, and *Verapole*, were attacked unexpectedly by *Martandapulla*, the commander in chief of the king of Travancor, and totally routed. In 1773, thirteen years after, Hayder Aly Khan, who had already made himself master of the kingdom of Maissur, marched down from *Palacataceri*, fell upon the city of Calicut, and reduced to subjection the whole of Malayala, including the fortress of *Cran-ganer*

ganer or *Cudungalur*. King *Samuri*, who called himself *Krishna Tamburàn*, with five thousand of his Nayris, or armed nobles, fled to the mountain *Koledimata*, in the neighbourhood of the Gauts, from which they often descended to attack Hayder Aly's out-posts, and harass his army. Hayder Aly's son, Tippoo Sultan Bahader, was at length so incensed against the inhabitants of Calicut and the neighbouring district, because they assisted, by every possible means, their former sovereign, that he resolved to punish them; and for that purpose took the field in person. He was preceded by 30,000 barbarians, who butchered every person who came in their way; and by his heavy cannon under the command of general Lally, at the head of a regiment of artillery. Then followed Tippoo Sultan himself, riding on an elephant; and behind him marched another corps, consisting of 30,000 men also. The manner in which he behaved to the inhabitants of Calicut was horrid. A great part of them, both male and female, were hung. He first tied up the mothers, and then suspended the children from their necks. The cruel tyrant caused several Christians and Heathens to be brought out naked, and made fast to the feet of his elephants, which were then obliged to drag them about till their limbs fell in pieces from their bodies. At the same time he ordered all the churches and temples to be burned and pulled down or destroyed in some other manner. Christian and Pagan women were compelled to marry Mahometans; and Mahometan women were compelled to marry Heathens and Christians. The Pagans were deprived of the token of their nobility, which is a lock of hair called *Cudumi*; and every Christian who appeared in the streets, must either submit to be circumcised, or be hanged on the spot. This happened in the year 1789, at which time I resided at *Verapole*. I had then

then an opportunity of conversing with several Christians and Pagans, who had escaped from the fury of this merciless tyrant; and I assisted these fugitives to procure a boat to enable them to cross the river which runs past that city.

This persecution continued till the 15th of April 1790. I had then quitted the coast of Malabar; but I was informed by the bishop and apostolic vicar there, that, on the above day, Tippoo Sultan, having forced the king of Travancor's lines, penetrated as far as *Verapole*, and had renewed the bloody scenes begun the year before. "The troops," said the bishop in a letter dated May 23, 1791, "advanced to Verapole, and set some houses on fire, but did not enter the island. We were visited only by a few marauders, who converted our church, our seminary, and our convent into real dens of thieves. They plundered and destroyed whatever they could lay their hands on; for it had been almost impossible for us to remove any thing out of the way. By the peculiar providence of God, however, and of St. Joseph (the patron of the congregation), neither our church nor our convent fell a prey to the rapacity of the soldiery, or to the flames." Soon after, the army of Tippoo Sultan was defeated by the English under the command of Lord Cornwallis, and totally routed. He himself was driven into the fortress of *Ciringapatnam*, in the kingdom of Maïssur, where he was obliged to enter into an engagement, to pay the expences of the war, to give back his conquests to their former possessors, and to deliver both his sons into the hands of the English as hostages*.

The

* We know from various accounts, published by the English and the missionaries, with what cruelty the followers of the Brahman religion were treated by the inhuman Tippoo Sultan, and in what manner he endeavoured by the rack and famine to make them

The harbour of Calicut is at present far from being so capacious as formerly: a great part of it has been filled up with sand by the sea, and for that reason the trade at Calicut is now in a very languishing condition. As the Mahometan Arabs, however, have the superiority here, and are connected in business with other merchants at *Mascat* and *Mocha*, it is to be hoped that measures will be taken to remedy this evil.

Still farther, on the sea coast, lies *Mabè* or *Mabi*, a town and colony belonging to the French. When the European inhabitants of this place heard of the French revolution, they ran into the streets, bawling out in full jubilee, "Liberty and Equality!" The Pagans and the Mahometans did the same, calling out "Liberty and Equality for us also! As we are now all free and equal," added they, "it is very evident that we can no longer acknowledge you for our masters." This idea they indeed actually carried into execution, and expelled all the French from the town. The Carmelites had here a church, a catechumen house, and a missionary establishment.

A mile farther, towards the north, lies *Talicèri*, a city belonging to the English, where they have a considerable settlement, a council, and an arsenal. They employ this city as a military post, where they collect troops brought from Bombay, in order to keep in subjection the inhabitants of Malayala. King Samuri and the king of Travancor are at present in alliance with the English. A brisk trade is carried on at *Taliceri*, and foreign ships take on board here pepper, various cotton articles, biti and teka wood,

them embrace the Mahometan faith. He was, however, deprived of a full third of his dominions, which he had enlarged by robbery; and he is now closely watched, to prevent him from entering into any treaty of alliance with the other Indian powers, or from disturbing the tranquillity of India. *F.*

cardamoms,

cardamoms, rice, sandal wood, and other Malabar productions, which they transport to Bombay and thence to England. The palace in which the council sits, is one of the most beautiful buildings in India.

The next place, worthy of notice, is *Baliapatnam*, or *Valiapatnam*, formerly a large and considerable mart of trade, but at present a very obscure town. The harbour here is more than half filled up with sand.

Proceeding along the sea-coast you then arrive at *Cannanur*, a town with a castle, and subject to the government of queen *Còllatiri*, by the Europeans called *Collastri*. This city is of great antiquity, and the kings of *Còllatiri* belong to the first class of the Indian princes. The mother of the present king of Travancor, *Rama Varmer*, was descended from this family. She died in the year 1780, exactly at the time when I was at *Angenga*. I was shewn a letter written by the king to the commander of the English troops there, in which he requested that he would cause every mark of respect to be paid at *Angenga* to the memory of his deceased mother. In consequence of this request, all the shops were kept shut for three days; and no one during that time durst fish in the sea, because the Indians believe in the transmigration of souls, and are therefore afraid that the soul of a deceased person may be prevented from going into some fish or other. Niebuhr and Anquetil du Perron are, therefore, in an error when they assert that the king of Travancor is of mean extraction.

The capital of the kingdom of *Cannanur*, called also *Còlanàda*, lies in the latitude of $11^{\circ} 50'$, and is distinguished by the same name. The whole surrounding district, which towards the north extends as far as the mountain *Illì*, is inhabited by the
Molandis,

Molandis, who live merely by piracy. These sea-robbers are mentioned by Pliny, Arrian, Ptolemy, and other ancient authors. They unite themselves to other pirates, who reside on the *Angedib* islands, near Goa, and capture all the small vessels which sail from Goa to Cochin. The huts in which their wives and children live stand on the eastern side of Mount Illi *. This mountain, which forms a cape or head-land, lies in the latitude of $12^{\circ} 5'$; and here Malabar, or Malayala properly so called, ends.

WE now come to the kingdom of *Canara*, which is partly under the dominion of Tippoo Sultan, and partly divided under that of the Marattas and different petty princes, the latter of whom have maintained themselves here and there in the mountains. On the other side of mount Illi, the language, manner of life, and in a certain measure the legislation of the inhabitants of Malabar, begin gradually to cease, and to be succeeded by those of the natives of *Canarà*. Both nations, however, acknowledge one system of religion; worship the same deities; and in their liturgy employ the Sanscred language. Anquetil du Perron is under a mistake, when he says, that the Tamulic language is generally used on the coast of Malabar. It may be easily perceived, that he never visited but a few maritime towns, where the merchants indeed speak both the Malabar language and the Tamulic. In the interior

* That pirates formerly resided in the neighbourhood of Mount Illi, which is mentioned by Ptolemy under the name of ΕΛΑΓΓΚΩΝ, or ΕΛΙΓΚΩΝ, as an emporium, or place of trade, and that even in the present century the pirate Angria had established himself on this coast, is well known. For an account of Angria, see Clement Downing's *History of the Indian Wars, with an Account of Angria the Pyrate*. London 1737, 8vo. The appellation of *Molandis* given to these sea-robbers is to me entirely new. F.

parts of the country, the inhabitants use only the former, which is totally different from the Tamulic, though both these dialects have been originally derived from the Samscrod. In the second book I shall explain this subject farther*.

HAVING now finished the topographical description of the most remarkable cities, towns and places in Malayala, I shall add the distances of some of them from Cochin; which, as I have already said, lies in the latitude of 10° north, and in the longitude of $75^{\circ} 52'$.

P L A C E S .

	Leagues
<i>Calicut</i> is distant from Cochin, towards the north, by sea — —	30
<i>Cudungalur</i> , or <i>Cranganor</i> , towards the north, by water — —	5
<i>Palacaticeri</i> , by land — —	30
<i>Vettiacotta</i> , towards the north-east — —	12
<i>Maleatur</i> , towards the north-east, by water — —	10
<i>Verapole</i> , towards the north-east, by water — —	3
<i>Codomangalam</i> , towards the east, by land and by water — —	15
<i>Aragoshe</i> , towards the east, by land — —	20
<i>Modelacodam</i> , towards the east, by land — —	30
<i>Ciuncam</i> and <i>Nediala</i> , towards the east, by land — —	32
<i>Mohatushè</i> , towards the east, by water — —	19

* All the Indian languages and characters used on this side the Ganges, seem to be derived from the Samscrod: and even the religious ideas of the natives are only here and there modified in a different manner. The Indian literature, branched out into so many languages, merely on account of the great extent of the country, was introduced at the same time as its religious worship. F.

Cagnara.

	Leagues
<i>Cagnarapalli</i> , towards the south-west, by land	
and by water	32
<i>Vaypur</i> , towards the south-west, by water	28
<i>Corolongatta</i> , towards the south-west, by wa- ter	14
<i>Cadalarutti</i> , towards the south-west, by wa- ter	12
<i>Caturcàda</i> , towards the south, by water	14
<i>Alapufhe</i> , towards the south, by sea and by water	12
<i>Muttam</i> , towards the south, by water	6
<i>Porrocàda</i> , or <i>Porca</i> , towards the south, by water	14
<i>Cayamcollam</i> , or <i>Calicoulon</i> , towards the south, by sea and by water	18
<i>Collam</i> , by sea and by water	24
<i>Tiruvandaburam</i> , towards the south, by sea and by water	40
<i>Angutenga</i> , or <i>Angenga</i> , towards the south, by land, by sea, and by water	34
<i>Coleci</i> , towards the south, by sea	52
<i>Padmanaburam</i> , towards the south, by the interior high road	52
<i>Cottaram</i> , or <i>Cottate</i> , towards the south, by the interior high road	64
<i>Cape Camari</i> , by sea	72
<i>Tovala</i> , towards the south, by land	74

In this calculation the windings and turnings of the roads have been taken into account; for none of them proceed in a straight line. The post, called in the Malabar language *Angela**, travels indeed along

* That the post has been introduced into India, and distinguished by the name of *Angela*, was before unknown. A kind of post was established formerly in Persia. Certain persons, employed

along the high road, in the interior part of the country, which is the shortest and straightest; but the Europeans dare not use it, lest the Brahmans should be polluted by them. For this reason the Europeans must pass along the sea-coast, which is inhabited only by fishermen, and people of the lowest cast. Hence it happens, that few Europeans have the least knowledge respecting the interior part of the country, though they talk a great deal of their travels in India. The European missionaries, however, besides other privileges and advantages, have a right to employ umbrellas of as large a size as those used by the Indian princes; and by means of this privilege they may go over the whole interior part of the country; only they must take care not to approach too near to a temple where a festival is celebrated in honour of any deity.

employed by the king for carrying letters, small articles, and dispatches, and who were called *Αγγαροι* (*Angari*), had a right to require of all those whom they met to remove out of their way; to take from them horses, ships, and carriages, &c.; and to compel the owners themselves to carry burdens. This compulsive service the Greeks distinguished by the name of *Αγγαρειον*, a word derived from the Persian, which is to be found in the New Testament, Matth. xxvii. This old Persian word, *Angaros*, seems to have an affinity to the Indian word *Angela*; and it is not improbable that the Persians borrowed their establishment of the post from the Indians, or the latter theirs from the Persians. I am almost inclined to think that it was first introduced among the Indians. The above-mentioned couriers are called in Persia, at present, *Tschaptar*, that is, those who ride on a full gallop. *F.*

CHAPTER VII.

Population of Malayala—Manners, Customs and Industry of the Inhabitants—Political State of the Country.

THE inhabitants of *Malayala*, which, comprehending all its provinces from Cape *Illi* to *Tovala*, is 120 Indian miles in length ; and from the *Gauts* to the sea, between twenty-five and thirty in breadth, consist, besides the native Indians, who are partly Pagans and partly Christians, of Arabs, black and white Jews, Canarians, and Europeans of different nations, who have there formed establishments. In the year 1771, the Christians of St. Thomas, according to M. Florentius à Jesu, the bishop and apostolic vicar on the coast of Malabar, amounted to 94,600. In the year 1787, when a poll-tax was about to be imposed on them by the king of Travancor, they estimated their number themselves at 100,000 persons. Ten thousand of them, I confess, lost their lives during the war against Tippoo Sultan ; but still there will remain 90,000 Catholic Christians, who follow the Syrio-Chaldaic ritual. They have in their possession sixty-four churches, some of which however were destroyed by Tippoo. The Jacobites have thirty-two churches, to which belong 50,000 Schismatics. These, therefore, form all together 140,000 Christians, who adhere to the Syrio-Chaldaic rites. There are likewise seventy-five churches of the *Mucoas* and *Paravas* on the coast of Travancor ; and twenty churches belonging to the Latin ritual,

ritual, which lie in the district between *Porrocada* and Cape *Illi*. All these churches can muster more than 100,000 Christians; newly converted to the Romish faith. The number of the Jews who reside at *Mattincera*, *Muttam*, and *Cayamcolla*, may be about from 15 to 20,000. To these must be added 100,000 Arabs, established there since the ninth century; also the *Canarians*, *Banians*, *Cettis*, and *Cumuttis*, who together amount to 30,000 souls; and, lastly, 15,000 Europeans, Creoles, Mestises, and *Topazis*, who are partly Catholics, partly Lutherans and Calvinists. But far greater than the sum-total of all these foreigners, is the number of the original inhabitants of the country. The former may be estimated at 400,000, the latter at 1,600,000, so that Malayala contains above two millions of inhabitants. This calculation was made too at a time when the population of the country had greatly suffered by the wars with Hayder Ali Khan and Tippoo Sultan. If we reflect, therefore, that this district is not very large, that it is intersected by a great number of streams, and that on the east it is bounded by high mountains and impenetrable forests, it is evident that, in proportion to its cultivated surface, it is extremely well peopled *. This is to be ascribed chiefly to the simple and temperate manner in which the Indians live, as they eat nothing but rice, milk, fruit, herbs, butter, coco-nut oil, fish,

* This population, in a country so small as the coast of Malabar, or Malayala, is undoubtedly very great. About forty *cofs* or Malabar miles make a degree. This coast, therefore, contains at most 450 geographical square miles, and to each of these there are consequently almost 3703 persons. In other parts of India a far greater number of persons live on a square mile; but we must take into consideration the mountains, forests, lakes and rivers in Malabar, and also the devastation occasioned in the country by the merciless Tippoo Saib. F.

and other kinds of food which are easy of digestion, and promote the generative powers *. Monogamy, which prevails among the Christians and Pagans, though among the latter it is not general, contributes also to increase the population ; for, by these means, the affection between parents and children is preserved, and that also between husband and wife. Another circumstance which tends to promote population is, that all young women, without exception, must marry. One of the chief objects of every father, whether Christian or Pagan, is to procure husbands for his daughters ; and when he is not able to give them portions, he is assisted either by the cast to which he belongs, or by the Christian congregation of which he is a member. There are here neither convents, nor any other establishments, in which young women can be immured ; but they are obliged, as already said, to enter into the state of matrimony, and to gain their livelihood by the labour of their hands. The Indians are not fond of celibacy, and the state of widowhood is held in the utmost contempt. The women in Malabar, indeed, bring forth few children ; but the loss occasioned to population by this natural deficiency is fully supplied by the great number of marriages. The expence of rearing children is also rendered extremely easy, as they require very little for their nourishment

* The author ought not to have called milk, butter and coco-nut oil food easy of digestion. The continual use of milk renders it at length very heavy for the stomachs of most people. The fat parts of butter and coco-nut oil are indigestible ; and as the acid parts of fat separate from it, this acid attacks the stomach and the bowels. Now the Indians use no flesh, which contains abundance of alkaline parts, and therefore the acid cannot be neutralised by these parts. It is, however, true in general, that the great moderation of the Indians, though indeed often occasioned by want, contributes greatly to their healthfulness. That such moderation promotes the generative powers is very doubtful. F.

and clothing *. In the second book I shall give a fuller account of these and other causes which contribute to increase the population of India. I must, however, not omit here to observe, that it is impeded also by very great obstacles. Among these are :

1. The small-pox, which, in India, are extremely malignant, and which every year sweep off many thousands †.

2. Polygamy, and the celibacy of a great number of persons who cannot resolve to confine their affections to one object †.

3. The continual wars and revolutions in India, by which a great number of men are destroyed.

4. The oppression of sovereign princes, who impose on their subjects excessive labour, and by these means ruin many persons both married and unmarried.

* Monogamy, the great care employed by parents to get their daughters married, the want of nunneries, the great honour in which marriage is held in India, and the little expence required for educating and clothing children, are the real causes of the increase of population in that country. Even among us the middle and lower classes would produce more children were they not afraid of the expences of education. F.

† I have, in general, observed, that the small-pox are malignant where the body, in order to prevent perspiration, is frequently rubbed over with fat or oily substances. Dirtiness, immoderation, or luxury in eating and drinking, and particularly the use of heating things, greatly increase the malignity of the disease. A confirmation of what I have here asserted, may be found in America, at the Cape of Good Hope, in Africa among the Negroes, and among the Calmucks in Russia. Among people who employ the warm bath, as the Russians, Turks, Persians, &c. the small-pox are less malignant. F.

‡ That the polygamy of the Mahometans and Indians of higher rank does not contribute to population is certain : for, 1st, polygamy deprives many a male of a female ; 2d, it occasions more female children to be born, and consequently destroys the true proportion so well suited to monogamy.—Perhaps the polyandria of the women among the Nays causes more males to be brought in to the world, and thus supplies the deficiency,

5. The slave trade, by which several thousands of men are sold annually, like cattle, and sent out of the country.

The complexion of the natives of Malabar is brown, but much brighter than that of the *Tamulians*, who inhabit the coast of Ciòlamandala. The *Mucoas* or fishermen, the *Paravas* or people who manufacture and dye the cotton articles with which they carry on trade, and all those who reside on the sea-coast, are totally black; because, by the nature of their employments, they are always exposed to the heat of the sun, and to the sea air. The nobler casts, and other families who live in palm-gardens and enclosures*, are much fairer; because they spend the greater part of their time under the shade of trees, and are surrounded by a milder atmosphere, which moderates the heat of the sun. I have seen Brahman women, both married and unmarried, who were uncommonly beautiful. The most of the female Indians have fine long hair, black eyes, extended ears which are pierced, and straight delicate persons. They are accustomed to wash themselves twice a day; to anoint their bodies every week with coco-nut oil, or the white of an egg; and to rub their skin with a plant called *Incia*, the rind of which has the property of removing all filth. This ablution and friction strengthen the body, and at the same

* It is well known, that the ancient Greek authors have observed, in regard to the Indian literati and persons of rank, that they lived in woods, and places planted with palm-trees.—The intelligent reader will here recollect Otaheite, where those who are under no necessity of exposing themselves to the sun and the sea air, have a pale-brown colour, inclining to yellow; and where the complexion of the most beautiful women approaches nearer to the colour of the Europeans than that of the men, so that an agreeable ruddiness can be seen to flush in their cheeks when they are animated. The *Tautaus*, or labouring class, are much browner; so that one might believe they belong to another race. F.

time prevent too violent perspiration. Till their thirtieth year they are stout and vigorous; but after that period they alter much faster than the women in any of the nations of Europe*. Early marriage, labour and diseases exhaust their constitutions before the regular time of decay. They are lively, active and tractable; possess great acuteness; are fond of conversation; employ florid expressions, and a phraseology abundant in images; never carry any thing into effect till after mature deliberation; are inquisitive and prying, yet modest in discourse; have a fickle inconstant disposition; make promises with great readiness, yet seldom perform them; are importunate in their requests, but ungrateful when they have obtained their end; behave in a cringing obsequious manner when they fear any one, but are haughty and insolent when they gain the superiority; and assume an air of calmness and composure when they can acquire no satisfaction for an injury, but are malicious and irreconcilable when they find an opportunity of being revenged. I was acquainted with many families who had ruined themselves with law-suits, because they preferred the gratification of revenge to every consideration of prudence. The men, both of the higher and lower classes, bind a piece of cotton cloth round their loins, and for the most part leave the remainder of the body uncovered. The women of the inferior casts go about almost in the same manner. The wives and daughters of the Brahmans, on the other hand, conceal the upper part of the body with a piece of fine cotton cloth, the extremity of which is thrown over the shoulder. They go bare-footed; but wear a

* Bruce also, during his travels through Arabia, observed that the women soon acquired every mark of old age, and that they left off child-bearing at an early period. This, perhaps, has given rise to polygamy in Arabia. *F.*

great many ornaments, which generally consist of three or four bracelets of brass, a necklace of gold or precious stones, and ear-rings of gold or of diamonds. They bind their hair together in a roll on the top of the head, and paint on the forehead some sacred mark. They bear in their hand an umbrella of palm-leaves, which they always hold before their face when they meet any of the male sex. They, however, turn speedily round, in general, when a man has passed them, and seem to cast a wistful look towards him. This is a plain proof that in every country of the globe the daughters of Eve are subject to the like weaknesses.

The houses of the nobility and opulent persons consist of two storeys. Before the lowest there is generally a small hall, supported by thin pillars of *Teka* wood, which is of a yellow colour, and exceedingly hard. This hall is called *Varanda*, and supplies the place of a parlour. The upper storey is called *Malaga*; and in this the Indians are accustomed to sleep, to study, or to perform any business in which they do not wish to be interrupted. A building, which consists of seven storeys, is called *Elàmmaliga*, that is, a tower; and is considered as a habitation which none but a king or reigning prince dare inhabit. The huts of the poor people are constructed of the branches of the coco-nut tree interwoven through each other; and are covered with its leaves, or with rushes or straw. The entrance into these huts is low, and the interior part of them is dark. Their whole furniture consists of a *Kattila*, or bed-frame, on which a mat is placed; a few flat dishes of copper or brass; a *Kindi*, or brass drinking vessel with a spout; a pot or kettle, in which they boil their rice; a *Vilacca*, or round lamp of iron or brass, fastened to a chain, by which it can be suspended in the middle of the hut; and a large
wooden

wooden mortar, in which they pound their *Nella*, or unshelled rice. Though the Indians see daily before them the furniture and cooking utensils of the Europeans, they have never yet thought proper to make use of them. The customs prevalent among them above three thousand years ago still remain unchanged*. We must, however, do the Indians the justice to confess, that they are very well acquainted with agriculture, botany, gardening, hunting, fishing, and architecture †. Their style and taste

* There are various reasons which prevent the Indians from imitating the household furniture and cooking utensils of the Europeans. The poorer sort of people cannot do it, on account of their circumstances; and the rich will not, because they hate and detest the whites, by whom they are oppressed. Besides, many of the European customs, articles of furniture, &c. are not suited to the climate of India. The attachment of the Indians to every thing handed down to them by their ancestors, arises from that pride prevalent among all little cultivated nations, who, like the Chinese for example, consider what they themselves possess as the best in the world. F.

† The object of agriculture in India is almost exclusively rice, and that kind of it the growth and increase of which are particularly promoted by inundating the fields. As the chief point is to devise proper means for watering the land, the large rivers have been divided into small streams, and conducted by ditches and canals to the nearest plains. When the rivers are not swelled up by abundant rains, so as to overflow their banks, the water is raised by machines put in motion by men or oxen; or large reservoirs are formed, which the Europeans call *Tangs* or *Tanks*. In these reservoirs the rain water, which pours down in torrents during the time of the monsoons, is collected, and afterwards conveyed through different channels to the rice fields. A great deal of sesamum is sown on account of its oil; and poppies, particularly in Bengal, are cultivated, in order to produce opium. Millet, maize, and the kind of rice which grows in dry soil, are less generally cultivated. Rice, when freed from the husk, is called *Nella*. Every Indian has in his house a wooden mortar and pestle for reducing it to that state.—Horticulture, in India, consists only in planting certain portions of ground with palms and different kinds of fruit trees. The fruits are figs, oranges, lemons, pomegranates, &c. The coco, areca, and butter-palms are the trees
most

taste are indeed extremely wretched; but they possess a wonderful aptitude for imitating the arts and inventions of the Europeans, as soon as the method has been pointed out to them. The greater part of the houses in Malabar are built of *Teka* wood, which is much harder and heavier than oak, and which withstands corruption for a very great length of time. I have seen several houses more than 400 years old, which during that period had suffered little or no decay. The palm-leaves with which they are covered, and the above wood, have the property of attracting the moisture, and of suffering it again to

most common in gardens: roses, jasmin, and different kinds of lilies, are reared on account of their smell.—Botany is comprehended only in the *Upaveda* books, written in the earliest periods, in the Sanscred language; one division of which, the *Adschurveda*, gives an account of the uses of the Indian plants, together with the method of cultivating them. This part of the sacred books is, however, studied by very few of the learned Brahmans. It is not improbable that it contains a number of observations carefully made and collected in the most remote ages, though it may readily be supposed that a great deal of useless and superstitious matter must be interspersed throughout them; for every plant and flower is dedicated to one or more of the Indian deities. Lovers in India have the art, as may be seen in the play called *Sacontala*, to express various ideas by flowers, and by the method of arranging them, or interweaving them into garlands; and this art is, no doubt, taught in the before-mentioned work.—Hunting is the occupation of great men and princes, who employ, for that purpose, tamed leopards (*Tschittabs*), falcons, dogs, nets, and a great number of attendants.—Fishing is the employment only of the *Mucoas*, or persons of the meanest and lowest classes.—The architecture of the Indians, in their large public buildings, and particularly those devoted to religious worship, or the sciences, such for example as observatories, is far from being contemptible. Their cement, with which they mix oil, is durable, and almost indestructible. Their style in their oldest edifices, such as the temple of Elephanta at Bombay, has a great likeness to the Egyptian. Whether the Indians were taught architecture by the Egyptians, or the Egyptians by the Indians, will always remain doubtful, until better and more decisive proofs are produced to determine the question. *F.*

escape,

escape, as soon as a breath of air begins to stir, or the sun to shine. Hence it happens, that these houses are much healthier than those of stone and lime; which, if not allowed to dry properly, evaporate, for a long time after they are built, a great many calcareous and highly pernicious particles*.

The Indians, after the manner of all the oriental nations, never eat at noon. In the morning, before they go out to labour, they generally take their *Cagni*, or beverage consisting of water in which a certain quantity of rice has been boiled till all its mealy, nourishing, and cooling particles are dissolved. After this breakfast they proceed to their labour, and continue it without interruption till about four o'clock. An hour after, or sometimes later, they take their evening meal; go to sleep at sun-set, and rise next morning at break of day. This mode of life is perfectly agreeable to the nature of man, for whom the elements and heavenly bodies were created. It not only saves the Indians a great deal of oil, but secures to them agreeable repose, and preserves their bodies healthful. The day and the night are almost always of the same length near the equator, and therefore they seldom or never depart from the above regular course. The women are obliged to cook, and to place the dishes on the table. The husband and wife never eat together; for the Indians consider it as indecent, and contrary to that respect which is due to the former. The consequence is, that their meals are very short; and

* The Teka wood (*Tectona grandis* LINN. GMEL.) employed in India for building houses and ships, is indeed strong and durable; but the dry climate of that country is one of the chief causes why edifices constructed of such timber stand so long. The common people in India build houses of mud and loam, the walls of which are infested by centipedes (*Scolopendra*), scorpions, and snakes; so that it is not only unpleasant, but dangerous, to reside in them. F.

that nothing takes place, in the presence of the rest of the family, which can offend against decency or good manners. At table they use merely the right hand; for the left, with which they wash the lower part of the body, &c. they look upon as unclean. The rice is served up on a broad banana leaf, which supplies the place of a dish; and near it is placed the *Karil*, that is, soup which consists of herbs, fruit, pepper and cardamoms. It is exceedingly well prepared; has a delicious smell, and a pungent taste. This soup they pour, at different times, over the rice, which in very small morsels they put into their mouth with the right hand. If they have no *Kail*, or spoon, they employ in its stead a *Mava* leaf rolled together. When their meal is finished, they throw away their dish and spoon, because leaves of the like kind may be every where found. Persons of condition, however, employ at their meals vessels of copper and brass, which they keep remarkably clean, and which are always washed after they have been used. They eat, along with their rice, sour milk and butter, or herbs which have been baked in butter or oil. The king of Travancor has generally at his table fifteen different kinds of soup, which are varied from time to time. He eats also preserved nutmegs with his rice, which of itself has an excellent and aromatic taste.

During their meals the Indians sit down on a mat spread out on the floor, and, according to the oriental custom, place their legs across each other under them. They drink nothing but water; and when they wish to quench their thirst, they pour it from their *Kindi*, or drinking vessel, directly into their throat, without letting it touch their lips. When the men have ended their meal, it is then the women's turn; and as soon as these have finished, they repair altogether to a river or pond, where they wash themselves,

themselves, and mutter over various forms of prayer*. This ablution is called *Sandhivanana*, that is, the evening's devotion; and is directed either to *Shiva* or *Vishnu*, *Bhagavadi* or *Bhavani*, to the goddesses of nature and her children, the stars and the elements. They are convinced that the whole world, with every thing in it, had a beginning; that it will endure for a certain period, and at last have an end: and this belief conducts them to exalted ideas respecting their present and future destination. Never are they heard to pronounce an indecent word, except on the festival of *Shiva*, or *Bhagavadi*, in honour of which deities they always sing obscene songs. As for love letters, they are totally unknown to them. No young man dare venture to visit the object of his affection at her home; for the parents, on whose will the marrying of the girl depends, would consider this as an infringement on their right. This observation, however, is applicable only to the nobility and families of distinction; for people of the lower casts have manners and customs peculiar to themselves. Thus, for example, when they address themselves to a prince, brahman, magistrate or superior, they salute him by folding the hands together, raising them above their head, letting them then fall down, turning the fingers of both hands three times outwards, and raising up their folded hands again. They then place the left hand on their breast, the right on the mouth, and in that posture wait for permission to speak. This ceremony is called *Tolunu*. When a scholar wishes to address his preceptor, he must first prostrate himself at full length before him. This method of shewing respect is

* Such readers as are acquainted with the different voyages to the South Seas, will here be struck with the similarity between the Indian manners and those of the natives of Otahcite. F.

called *Shashtanga*. A scholar never dares to sit down in the presence of his *Guru* or teacher*.

The industry of the Indians does not arise so much from their ingenuity, as from the fertility of the soil which they cultivate. They plant rice, pepper, the areca tree, millet, ginger, sugar-canes; *magnel* or saffron, beans, peas, and *mudira*, a kind of corn which they use for feeding horses. From the sesamum, of which they raise also great quantities, they procure an oil, employed either for burning in their lamps, or for anointing their bodies during their lustrations. Prunes, tamarinds, cardamoms, wild cinnamon or *Cassia lignea*, *Cassia fistula*, long pepper, *Ciacà*, *Tekà*, *Biti*, *Ayani*, *Mava*, and *Sandal* wood, grow here without any nursing or care. Of the so called *Nella*, or rice in the shell, there are three kinds, viz. *Virippa*, *Mundaven*, and *Puncia*. The first kind is reaped in September, the second in December or January, and the third in March or April. These three crops, however, are not procured from the same field; and the last, during the summer, is brought forward by strong and often repeated watering. The water is drawn from the rivers in buckets, and conducted to the rice-fields by channels between them. The *Nella* is reaped in such a manner that the straw is left standing on the ground: it is then threshed; scalded in hot water; spread out on mats, where it is left to dry in the sun; and afterwards preserved in *Patujas*, or granaries, built of *Teka* wood. Those people who in the course of the year use only a small quantity of *Nella*, hoard it up without scalding it, and subject it to that operation as they consume it. The

* The great respect paid to superiors and preceptors among the Indian nations, shows that they possess a certain degree of cultivation, and a delicate sense of moral obligation and gratitude: F.

scalding and pounding, as well as every other preparation of the *Nella*, are left entirely to the women. When it is dried, pounded, and perfectly white, though still raw, it is called *Ciorra*, and in the Samscred language *Annam* or *Odanam*. The straw, as already mentioned, is left standing on the ground in order that it may rot and serve as manure. If it be not sufficient for that purpose, they make small pits here and there in the ground, fill them with leaves and tender twigs, which they cover with earth; and in this manner prepare whatever quantity of manure may be necessary. As the Indians consider cow-dung to be sacred, and daub it over their houses, it may be readily conceived that they never carry it out to their fields. All the lands, without exception, belong to the king, who sells them at pleasure, or lets them on lease. The *Olà*, or deed, in virtue of which the sovereign disposes of any piece of ground, and puts a person in full and free possession of it, is called *Attipèra* or *Attiperòla Caranam*. If the *Olà* relates only to the lease of such a piece of ground, it is named *Pattòla*. The case is the same in regard to the sale or lease of a palm-garden.

That fruit, called in the Malabar language *Tenga*, and in the Samscred *Sasyaga*, is a large nut produced by the real palm-tree, or *Tengamaram*. When the young trees are carefully watered, they bear a number of such nuts at the end of five years. This tree and its fruit supply almost every thing necessary for the wants of man. Small ships, houses and roofs are formed of the trunk. Of the husk of the nut ropes are made; and the shell is employed for dishes and spoons. If the fruit be not quite ripe, the milk in it affords an excellent, cooling, and very wholesome beverage. When the milk is converted into a kernel, an oil is expressed from it. The sap
which

which flows from the branches, gives the agreeable well-tasted *Sura*; and, when distilled, becomes a kind of brandy. If it be placed in the sun, with the addition of a little *Nella*, it is converted into strong vinegar. Of the tender bark of the tree, a sort of coarse linen is prepared. If the kernel be bruised while young, a kind of sweet cream will be obtained; and the pith extracted from the upper young shoots of the tree is employed for preparing the so called *Aciara*, a kind of confection which is eaten with rice. The substance which remains after the oil has been expressed from the kernel, and which is known by the name of *Pinaca*, supplies food for swine, ducks and poultry. In a word, I have reckoned up forty different properties which this tree possesses, and which are all useful to man.

Ginger grows at *Cadaturutti*, *Adirampushe*, *Codamalur*, and, in general, in districts to which the sea-water cannot penetrate. The small black pepper is a kind of ivy, planted for the most part at the bottom of trees, the trunks of which are tall. Large forests of it may be found at *Aragoshe*, *Porotta*, *Valaya*, *Vaypur*, and every where at the foot of the Gauts, where the soil is black; rich, argillaceous, and hot. The wild cinnamon grows in gardens as well as in the woods; and it is not improbable that it would equal in goodness that produced in the island of Ceylon, were it treated with proper care. The coffee plant propagates readily in the gardens and groves, and is not easily extirpated where it has once taken root; but it is not cultivated by the natives of Malabar, who bestow their attention on other productions of more utility.

The different kinds of wood known under the names of *Teka*, *Viti*, *Ayani*, and *Ciaca* or *Plava*, all grow on the mountains. The *Teka* wood is em-

ployed chiefly for building houses and ships. Of the *Viti* commodores, small tables, side-boards and bureaux are made. The forests are let upon lease by the king. The principal lessee of these kinds of wood, during my stay in India, was *Mattu Taraguen*, a Christian native, possessed of great property.

The cardamom is an aromatic production of a triangular form, and a hot fiery taste. This plant is about three or four feet in height, and has at the top a few broad, green, prickly leaves. Its stem, which is smooth, has neither leaves nor branches. From its root, concealed by the earth, there arise a few fibres, which bend backwards in a parabolic direction, and bear some small pods, that contain the seeds inclosed in four different small capsulæ. This production is stronger than pepper, and of more value. It is found at the bottom of the Gauts, at *Maleatur*, *Codomangalam*, *Vaypur*, and various other places. It is fond of growing under the shade of large thick-leaved trees, through which the sun cannot penetrate, and where the soil is manured by the fallen leaves that have rotted in the moisture. Pepper and cardamoms belong to the *Bhandàraga*, that is, the royal revenues; and no private person is permitted to trade with either of these articles. The king makes a real monopoly of them. Formerly those who smuggled them out of the country had their nose and ears cut off; but at present they are punished only with imprisonment. In regard to all the other productions of India trade is free; because the kings, in ancient times, were of opinion that it was contrary to their dignity to cause them to be sold on their own account. The modern kings, however, are not ashamed to act the part of merchants; but from this conduct their dominions derive very little benefit.

It appears, from what has been here said, that the inhabitants of Malayala are supplied with every necessary which their climate or manner of life can require; that the country produces much more than is annually consumed; and consequently that the inhabitants sell a great deal to foreigners, and receive in return every year considerable sums of money. Besides what they use themselves, they annually sell 10,000 bags of rice, and 1000 *candil* of pepper, to the English alone; who, in my time, paid for each *candil*, of 500 pounds, ninety rupees. The English also gave to the king of Travancor, for each *candil* of Malabar cinnamon (called of the old *Cassia lignea*), eighty rupees; and Malabar supplied at least 500 *candil* *. To this may be added 1000 *candil* of pepper sold every year to the Dutch; and 1000 *candil* more which the king delivered to the Chinese, Arabs, and other merchants, who sold it again on their own account.

I shall say nothing of the sale of *Teka* wood, which the Arabs and Persians employ for building their ships; nor of the trade carried on with cardamoms, as well as *Copra*, large quantities of which are every year sent to Persia, Arabia, and other

* Since the English have taken from the Dutch the island of Ceylon (*Singhala*), and got possession of the real cinnamon tree, *Laurus cinnamomum* LINN. they will make little or no use of the Malabar cinnamon, *Laurus cassia* LINN. which is perhaps only a variety of that of Ceylon. The Malabar cinnamon will in time be totally forgotten and banished from commerce; as the real cinnamon tree, as well as those which produce nutmegs and cloves, have been raised from the seed, and planted several years ago in the isles of Reunion and France (Bourbon and Mauritius), and also in the Sechelle isles, Guadaloupe, Jamaica, and the northern Circars. This much is certain, that the Malabar cinnamon has not so aromatic a smell, and does not contain so many particles of ethereal oil, as that of Ceylon. The former, hitherto, has been imported to England only through necessity, in order to prevent the sale of the latter, *F.*

easterly countries. *Anandacetti*, a merchant at *Mat-tincera*, always kept by him, for sale, *Teka* wood to the value of five lacks of rupees*. The stuffs and different articles of cotton which he had in his warehouses, without reckoning other merchandize, were worth four lacks more. This man purchased and sold, sometimes in a quarter of an hour, a whole ship's cargo valued at five millions of rupees. Such instances are not uncommon in India. The merchants show to each other catalogues of their goods; select the principal articles by which they think they can acquire profit; mark and erase, sell, exchange and purchase, according as they find it for their advantage; and in this manner gain often in a single hour incredible sums. The king of Travancor purchases every year, from the Europeans, iron, cannon, and cloth for the use of his soldiers; but as the merchandize which he gives in return amounts to much more than the value of these articles, the English and Dutch are always in his debt. This in general is the result in regard to the balance of the Malabar trade; and we here see where the French crowns, the Dutch ducats, the Venetian sequins, the Spanish piastres, and the Portuguese lisabonines at last remain.

THE king lets the lands on lease, four different ways :

1. Instead of money which he has to pay for military service performed; so that in time of peace a portion of land is assigned to each soldier. This land he must cultivate, and is obliged to live on its produce.

2. As *Canam*, or in lieu of a certain capital equivalent in value to such a piece of ground, and which

* A lack amounts to about 12,500 l. sterling.

is lent to the king as proprietor for a certain period mentioned in the lease or deed. The capital lent in this manner yields six per cent. annually in *Nella* or rice.

3. As *Panam*, that is, on mortgage, in virtue of which the person put in possession can use and cultivate such a piece of land.

4. As *Pattam*, that is, for a certain rent which must be paid to the lessee or possessor of the land, in case he lets it again.

In the contract, a copy of which, written on an *ola*, or palm-leaf, is kept by each person, it is said: "I let a *Parra* of *Candam*, lying in such a place, under such conditions, and for such a length of time." A *Parra* contains eight *Dangafzi*; one *Dangafzi* makes four *Nali*, and a *Nali* is equal to a bushel of rice. *Candam* is a field: a *Parra* of *Candam* is, therefore, a piece of land of such an extent that a *Parra* of rice can be sown in it. All lands, whether let on lease or not, must bring to the king the *Muppara*, that is, three *Parra* per cent. They are subject also to another tax called *Nilavari*, which must be paid every ten years for the first evaluation and measuring of them. The ground and soil, cultivated by the people, belong every where to the king. But the pagodas or temples have around them certain districts, their peculiar property, which belonged to them before this feudal system was introduced. The nobility alone can possess rice-fields or palm gardens; but this is applicable only to the Pagans. The rents must be paid *in natura*; and amount to a fourth part of the income which remains after all the taxes and imposts have been deducted.

It is unfortunately too true, that there are ministers who exercise the severest and most cruel oppression; by which means sovereigns are rendered

odious or contemptible to their subjects, and whole countries and kingdoms brought to ruin. That this is sometimes the case on the coast of Malabar will appear from what follows:—*Ceramperumal*, who reigned in the tenth century, had a great many sons and grandsons, among whom he divided his dominions at his death. Each of them acquired a particular portion of land, or at least fief*. This was a great violation of the maxims of political prudence. It is well known how soon the conquests of Alexander the Great were lost after they had been divided among his generals. It was impossible for so many princes to unite in one common object, because each had his own private interest, and none of them placed confidence in another. The consequence of their weakness was, that they became contemptible to their subjects, and seldom or never were able to carry any measure into execution. *Samuri*, who by the Europeans is very improperly called *Samorin*, endeavoured to acquire a superiority over the neighbouring princes, by entering into an alliance with the Arabs of Calicut, who had established themselves in his dominions. He might, however, have foreseen, that these Arabs would one day become his most implacable enemies. He was so fortunate as to defeat the king of Cochin in several battles; and the latter found himself at length obliged to solicit the assistance, first of the Portuguese, and then of the

* Kings of the first rank were, the *Samuri*, and *Perumpadapil*, or the king of Cochin. To the second rank belonged the kings of *Tamur*, *Codungalur*, *Parpurangàri*, *Airur*, *Cannanur*; *Edappalli* or *Rapolim*, *Cajamcollam*, *Temali*, *Parur*, *Puettur*, *Alangatta*, *Angamali*, and *Ayanicurra*. Those of the third rank were called *Kartava*, that is, princes or lords. Such were the *Kartava* of *Panamucatta*, *Nandavelle*, *Ciangracotta*, *Puducotta*, *Maipranam*, *Muriata*, *Cuncturi*, *Cdaceri*, *Cattatur*, *Putterpidia*, *Curumbiaga*, and *Cetta*. Several of these petty princes and lords still existed at the time I arrived in Malabar. A.

Dutch :

Dutch: but neither of these nations could be sincere in their engagements to this prince; for, being foreigners, their views were directed merely to their own interest. By their help he was able to reduce his opponent *Samuri* to subjection; but, on the other hand, he was under the necessity of giving up a part of his revenues to the Portuguese.

For some time before, the Christians of St. Thomas had observed, to their great sorrow, that their mortal enemies the Arabs were always acquiring more influence, and that they were gradually endeavouring to get the chief power into their hands. On that account they retired from Canara and various other provinces belonging to *Samuri*, and established themselves in the territories of the king of Cochin. This event took place several years before the arrival of the Portuguese at Calicut. They chose from among their own number a king, who was called *Beliarte*, and who was obliged to engage that he would defend them from the Mahometans as well as the Pagans. He resided at *Udiampera*, a city belonging to the king of Cochin. The joy of the Christians of St. Thomas, when the Portuguese first arrived at Calicut, on the 18th of May 1498, may be readily conceived. They now expected not only to receive support in regard to the affairs of their religion, but also to recover those rights and privileges which they had enjoyed in the times of the *Perumpadapil*. They likewise flattered themselves that the Portuguese would assist their king, who was in a state of ruin.

Such a variety of circumstances, directly contrary to each other, were, according to their nature, inconsistent with public tranquillity. The war between *Samuri* and the king of Cochin continued. The faction of the former, distinguished by the name of *Panircurra*, was supported by all the princes and tribes
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in the northern parts of Malayala. The other party, at the head of which stood the king of Cochin, was called *Ciov. recurra*, and to it belonged all the petty princes in the south. *Samuri* was supplied by the Arabs with arms, money, and in short every necessary; and his safety depended entirely on the continuance of the war. If he made peace, he had to fear that the Arabs would revolt against him, as they only waited for a favourable opportunity to drive him from the throne; and this indeed actually took place in the year 1773, when he was stripped of his territories by Hayder Aly Khan, the king of Maïffur. The Mahometans now publicly called Hayder Aly their protector; and believed, as he professed the same religion, that he would treat them much better than *Samuri*, who was very much hated, not only on account of his acknowledging a different faith, but on account of his avarice, the oppression which he exercised against various merchants, and the luxury and licentiousness which prevailed at his court. In the above year Hayder Aly took Calicut, and deprived *Samuri* of the greater part of his territories. Thus ended the arbitrary government of one of the mightiest kings in all India; who was able to bring into the field more than 100,000 men, and who had in his hands almost the whole of the Malabar trade.

The king of Cochin was able to withstand his enemies till the year 1760; and perhaps would have gained the superiority, had he been in a condition to overawe the petty princes who were dependent on his government. These princes, who were not unanimous among themselves, attacked each other's territories; carried away their subjects as captives; excited the chief men against one another; deprived several families of their property; and, as they were too weak to subdue an opulent and high-spirited
people,

people, gave to some private individuals full freedom to revenge the injuries which they had suffered. Scarcely a week now passed in which some murder was not committed. Children massacred their parents; and even the sovereign was no longer safe in his palace. Such crimes could not remain unpunished; and the inhabitants soon experienced that chastisement which their cruelty deserved.

The kings of Travancor had hitherto been insignificant princes, whose territories extended only about fifteen or twenty miles up the country from Cape Comari; and were, besides, not very fruitful. The sovereign of this district, at that time *Vira Martanda Pala*, was uncle to the present king *Rama Varmer*. He was a man of great pride, courage and talents; capable of undertaking grand enterprises, and from his youth had been accustomed to warlike operations. As he had concluded an alliance with the king of *Madura*, it needs excite no wonder, that, agreeably to his character, he should conceive the idea of making conquests, and of enlarging his unproductive dominions by the acquisition of new provinces. For this purpose he crossed the river *Palur* in the year 1764; fought a decisive battle with king *Ciangaceri*, and, having entirely subdued him, laid waste his territories with fire and sword; caused all the palaces, and even some of the Pagan temples, to be demolished; and took prisoners the neighbouring petty princes. The latter had been called in by *Ciangaceri* to his assistance; but they were at open variance with each other, and too much occupied with their own feuds to unite in one common cause against *Vira Martanda Pala*, who advanced to *Airucutti*, which is only three leagues distant towards the south from Cochin. His commander in chief, *Martandapulla*, laid siege to the place, and continued his conquests, which were completed by M.

Eustatius de Lanoy, with whom I formed an acquaintance at *Curriapalli* in the year 1777. He drove *Samuri* on the other side of the river from *Alangatta* and *Codungalur*; assigned a small spot to the king of Cochin for his support; made himself master of all the fortresses; put the king's troops on the same footing as the European; divided among them the conquered lands; caused them frequently to march through the country with full military parade, in order to keep the people in subjection to their rulers; and after *Vira Martanda's* death, gave the kingdom, in which perfect tranquillity was now restored, to the present sovereign *Rama Varmer*, who had just entered the twenty-fourth year of his age. Thus ended the dominion of the petty Malabar sovereigns and princes: thus was humanity avenged; and thus were the crimes punished, and the licentiousness suppressed, by which this country had been distracted ever since the tenth century.

Before *Vira Mertanda* undertook this expedition, he celebrated, at *Tiruwandaburam*, a horrid festival, which I have described in my *Systema Brahmanicum*. He caused several of the Pagan temples to be burnt; and this crime, one of the most heinous according to the principles of the Indians, could no otherwise be atoned for than by a very peculiar kind of purification. He was obliged by the Brahmans to get a cow made of gold, under which he was forced to creep in order to be freed from his sins. Niebuhr and Anquetil du Perron are therefore in a great error when they assert, that the object of this ceremony was to raise the king to the degree of nobility. Both these authors ought to have reflected, that this tale was invented by the conquered people, to whom the king behaved with great severity, merely for the purpose of ridiculing him. The above golden cow was preserved, in the year 1787, in the royal treasury

fury at *Padmanaburam*. I was at least told so by M. Donaudi, a captain in the king's service, who had seen it.

Of a great part of the above events I was myself an eye-witness: the account given of the rest is taken from the information of persons worthy of credit, and in particular from the valuable manuscripts of Father Cruz Fernandez, a Malabar priest, which contain a minute relation of the war carried on by *Vira Martanda Pala*. I had an opportunity also of consulting a great many original documents, quoted in this work, which were preserved among the archives of the missionary establishment at *Verapole*. I conversed likewise on this subject with the present king and his generals *Martandapulla* and M. de Lanoy, who all three often came to *Verapole*, and to whom we were indebted, besides other marks of kindness, for freeing our convent, church, and surrounding district, from the payment of all taxes.

The military forces of the present king of Travancor consist of 50,000 men, disciplined according to the European manner; and 100,000 Malabar *Nayis* and *Cegos*, armed with bows and arrows, spears, swords, and battle-axes. He keeps two *Valia Sarvadicàriacàrer*, the *Vadakemugham* and the *Tekmugham*, one of whom is established in the north and the other in the south. Each of these has under him four other officers, called only *Sarvadicàriacàrer*. These have inspection over four subalterns or *Cariacàrer*; and these subalterns have under them *Pravarticàrer*, *Ciandracarer*, and *Torracarer*; or collectors of the taxes, overseers and judges. The troops are always marching up and down through the country, to change their cantonments, to enforce the collection of the taxes, and to preserve peace and tranquillity. Public security is again re-

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stored throughout the whole country ; robbery and murder are no longer heard of ; no one has occasion to be afraid on the highways ; religious worship is never interrupted ; and people may rest assured, that on every occasion justice will be speedily administered. The present king has caused several canals to be constructed, in order to unite different rivers with each other and with the sea. By his desire also a very beautiful road has been completed between Cape Comari and *Cudungalur* ; so that in the course of twenty-four hours he can be informed of every thing that takes place throughout his whole kingdom. After deducting the expences of government, his yearly income may amount to half a million of rupees, arising from trade, duties, and various kinds of fines. One half of this revenue is deposited in the royal treasury, and never touched but in cases of the utmost necessity. The king, as well as all the other Pagan Indians, the chief men even not excepted, live according to the manner of the Pythagoreans, and use no other food than rice, milk, fruit and herbs. He generally wears a turban of dark blue silk ; a long white robe, fastened at the breast with a string of diamonds ; long wide drawers, of red silk ; and shoes, the points of which are bent backwards like those of the Chinese. A sabre is suspended from his shoulders ; and in the blue girdle bound round his loins is stuck a poniard or Persian dagger, which can be used either for attack or defence. When he shews himself to the people in full state, he is attended by 5000 or 6000 men, together with a great number of palanquins and elephants. At the head of the procession is a band of musicians, and two court-poets, who celebrate in songs his great achievements. He is borne in a palanquin ; and the principal gentlemen of his court must walk on each side of it. In my time he was very much
attached

attached to the Catholic missionaries. As often as he passed by the parsonage house at *Angenga*, where I resided two years, he always sent two of the gentlemen of his bed-chamber to enquire after my health.

This sovereign had two powerful enemies: one in the north, Tippoo Sultan, now prince of *Maïssur* and *Concam*; and another in the south-east, the prince of *Arrucate*, Mohamed Aly Khan, of whom I have already spoken in the preceding chapter. The latter has it in his power to make an attack, by *Tovala*, one of the fortresses which lie near Cape Comari, towards the east; and the former can attempt the same thing in the district of *Palacaticeri*, the last city in the kingdom of *Concam*, towards the west. Through a dread of these two dangerous neighbours, the king of Travancor found himself obliged to conclude a treaty of alliance with the English, and to make a common cause with them both in peace and war. As long as he enjoys the friendship of these allies, from whom he purchases freedom and security at a sufficiently dear rate, and as long as he pays regularly what is due on that account, his dominions will be protected and defended; but if ever a quarrel should arise between him and the governor of Madras, he is one of the first Indian princes that will fall a sacrifice. The annual tribute which he is obliged to pay to the English, amounts to half a lack of rupees, or 25,000 Roman scudi. In the time of war he must supply them, over and above, with horses, cannon, soldiers, and rice. He is an affable, polite, contented, prudent, and friendly man. On account of the integrity of his character, and his many good moral qualities, it is the more to be lamented that he is so zealously attached to idolatry, and is so much blinded as not to perceive the value of the Christian religion. It cannot, however, be denied,
that

that nothing tends so much to rivet the affection of subjects, as when the sovereign adheres to the established religion, and worships the deity in the same manner as his people. *Rama Varmer* never omits being present at the ceremonies and devotional exercises of the Pagans, as will be seen in the following chapter*.

* This information is of the utmost importance to the modern history of India; and the author is entitled to thanks for having communicated it to the public. *P.*

CHAPTER VIII.

Missionary Affairs—Audience of the King of Travancor.

POPE Clement XIV. by an apostolical letter had recommended, in a particular manner, the Christians of Malabar to the protection of the king of Travancor. This letter, dated July 2d. 1774, arrived at *Verapole* just at the time when the *Pravaticarer* of that place took possession of our rice-fields and gardens, under a pretence that the-missionaries, as well as the bishop, ought to pay the usual imposts and taxes, which all other subjects were obliged to pay for their lands. We insisted, however, on our immunity, and represented to him, that *Martandapulla*, the commander in chief and prime minister of the former king *Vira Martanda Pala*, had declared us free from all public burdens whatever: but the *Pravaticarer* paid no regard to our remonstrances; endeavoured to enforce payment by violent means, and for that purpose caused our convent and church to be beset by fifty Mahometans, who suffered no person to go out or to enter. These people, who at all times are sworn enemies of the Christians, behaved in so indecent a manner, and made so much noise, that our bishop and apostolic vicar, *Carolus à Sancto Conrado*, was half dead with fear. I tried to compose his mind as much as possible; and as I knew that the deed by which immunity from all imposts was secured to us, as well as the pope's letter, were to be found among our

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papers,

papers, I sent for the *Pravaticarer*, and, in the presence of more than thirty Christians, protested against his conduct, and summoned him to appear before the king. At the same time I wrote to Father Clemens à Jesu, requesting that he would repair to *Verapole* as soon as he could. When he arrived, we submitted the whole affair to mature discussion, and at length resolved to appeal immediately to the king.

We therefore purchased without delay two European paintings, a large mirror, fifteen pounds of red sandal wood, and twelve bottles of Persian rose water; articles which, according to the established etiquette, must be presented to the king by those who wish to obtain an audience. On the 20th of June 1780, we proceeded to *Tiruvandaburam*, and immediately made the prime minister acquainted with our intention. As M. Adrian Moens governor of Cochin, and M. John Torless governor of *Angenga*, had both written letters to the king in our favour, the minister embraced the earliest opportunity of gratifying our wishes; and the more so as we had taken the precaution to announce ourselves as delegates from the pope, and procurators of the missionary establishment.

As soon as we made our appearance before the gate of the castle, the guard presented his arms, and the minister sent a guide to conduct the persons who bore our palanquin to the door of the palm-garden in which the king resided. Here our coolies, or palanquin-bearers, were obliged to remain behind us, lest, being people of the lowest cast, they might contaminate the royal palace. At this door we were received by the king's commander in chief, who conducted us through the palm-garden to a second door, where the king was waiting for us. He received us standing, and surrounded by a great number

ber of princes and officers. Near him stood his son, with a drawn sabre in his hand; and, in a shady place were three chairs, one of which was destined for the king, and the other two for me and my colleague. When we had all three taken our seats, the attendants formed a circle around us. I then produced the pope's letter, which I had hitherto carried in a pocket-book richly embroidered according to the eastern manner; raised it aloft; applied it to my forehead in order to shew my respect for the personage in whose name I presented it; and then delivered it to *Sampradi Kesbavapulla*, the secretary of state. The latter handed it to the king, who also raised it up, and held it to his forehead as a token of respect for his holiness. At the moment when the pope's letter was delivered there was a general discharge of the cannon of the castle. After the king had asked us some common questions respecting the naval war between the English and the French he enquired of me, in particular, how long I had been in Malabar; and how I had learned to speak the language of the country with so much fluency. "I have often observed," added he, "that other Europeans are either unacquainted with it, or, for want of the proper pronounciation, express themselves so badly that they can scarcely be understood." I immediately replied, that I had carefully studied the Brahman book *Amarasinha*. The king, on this answer, seemed highly pleased. "What!" said he, "do you read our books?"—This is the real and principal cause why the king, during the whole time of my residence in Malabar, behaved to me with so much kindness. He entertained the utmost reverence for the writings and religion of his people; and as he saw that they were studied by the Europeans, this paved the way for my obtaining from him afterwards many favours, which

were of the greatest benefit to the Christian religion.

When the king had conversed for some time on various topics, he ordered his minister and secretary to give such an answer to our petition, and such relief to our grievances, which we had specified on an *Ola*, that we might return home perfectly satisfied and easy. For my part, I could not help admiring the goodness of heart, affability, and humanity of this prince, as well as the simplicity of his household establishment and way of life. At that time he and all the persons of his court, according to the Malabar mode, had nothing on their bodies but a small piece of cloth fastened round the loins; and the only mark of distinction by which his royal dignity could be discovered, was a red velvet cap with gold fringes. At our departure he accompanied us as far as the door. Next morning the prime minister, *Cumàren Cembaga Ramapulla*, sent for us to his apartments, and enquired very minutely respecting the behaviour of the *Pravaticarer* at *Verapole*. Being informed that this officer, with the assistance of the Mahometans, had prevented the Christians from frequenting our church, he was highly displeased; and immediately wrote to the *Cariacarer* at *Parur* to remove him from his office as an inconsiderate man, who was little acquainted with the king's interest. A new instrument was expedited in our presence, by which immunity from all imposts whatever was secured to our convent in future. The king then sent to us by a Brahman, who acted the part of household steward, and who was accompanied by another officer, a service of dishes prepared after the Malabar manner, and which were paid for out of the royal treasury. These particular marks of favour are shewn only to such persons as give the king distinguished proofs of their respect.

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The king had learned English for several months, and spoke it exceedingly well. As he observed that the English was as familiar to me as the Malabar, he sent to me in the evening his chamberlain, *Payampalli Curipu*, to request that I would explain to him, in the Malabar language, the parts of speech of the English grammar, because he was always at a loss respecting them. He had indeed an English master; but he was not able to give him a proper explanation, in the Malabar language, of the precise meaning of these technological terms. I immediately wrote them down on a piece of paper, and arranged them in two opposite columns, the one in English and the other in the Malabar language. The king found my explanation perfectly clear, and ever after called me always his *Guru* or preceptor. He was extremely desirous to retain me at his court; but the crafty Brahmans found means to dissuade him from his design. My companion and I therefore returned home; the *Pravaticarer* was displaced; and our convent, as well as the missionary establishment, was suffered to remain in peace and tranquillity. The Christians of *Alapushé* and *Muttam* were so rejoiced at the deposition of the *Pravaticarer*, that they came to meet us, as we returned, with drums and other musical instruments.

Some time before I sailed for Europe, being desirous to obtain an answer from the king to the letter which had been written to him by Clement XIV. I at length received one by means of *Payampalli Curipu*, before mentioned. It was addressed to the present pope Pius XVI. and contained, besides other things, an assurance from the king that he would take under his protection the missionaries and Christians in general, who had been recommended to him by his holiness. M. Pietro de Vegas, who instructed the king in English, and who had the care

of the correspondencé with foreign courts, translated it into Portuguese. The king subscribed it with his own hand, and, according to the oriental custom, caused it to be inclosed in a bag, in which I transmitted it to M. Antonelli, the director of the *Propaganda*. The present pope returned an answer in an apostolic letter dated February 24th 1790, and at the same time sent him his portrait, which arrived safely on the coast of Malabar, and was delivered to his majesty in the month of March 1793, by my agent Franciscus à Sancto Elisæo, a barefooted Carmelite. This ecclesiastic, in a letter dated *Verapole* May 13th 1793, informed me that the king had received him in the politest manner, and had testified the utmost satisfaction on account of the letter, as well as the pope's portrait; so that he expected the best consequences from them. The king, indeed, soon after, took such measures that all the grievances of the Malabar Christians were redressed in the kindest manner; and he presented Father Franciscus with a gold bracelet worth 100 rupees. There is reason, therefore, to hope that Christianity on the Malabar coast will acquire new strength, and be again raised to its former state of respectability.

In the year 1783 some of the clergy on the coast of Travancor thought proper to impose certain fines on the Christian fishermen belonging to their congregations. The fishermen complained to the king, who was then at *Padmanaburam*, and requested he would expel these ecclesiastics from the kingdom. The king, in consequence of this application, sent a letter to the bishop and apostolic vicar, Carolus à Sancto Conrado, in which he informed him that he had resolved to separate totally seventy-five congregations from the diocese of Cochin, and to place them under the inspection of the apostolic vicar, that he might commit the charge of them to his missionaries

naries belonging to the *Propaganda*. He therefore desired that the bishop would immediately repair to *Patnam*, to examine into the conduct of the above Portuguese clergy; and that he would dismiss those found culpable, and take possession of the before-mentioned churches.

The bishop being at that time sick, I was obliged to supply his place, and to proceed to *Padmanaburam*. At *Tiruvandaburam* my coolies or palanquin-bearers ran away; so that I was obliged to travel twelve miles on foot on the king's high road, named *Madacava*, which none but the Brahmans and nobility dare to tread. As soon as I approached *Padmanaburam*, I repaired to a very small church on the south side of the castle; for the gates were shut, and no person belonging to the inferior castes, in which the Europeans are commonly included, was suffered to enter the city. This took place on the 23d of September 1783. Scarcely, however, had the king heard of my arrival, when he resolved to make an exception in my favour from the severity of this law. He therefore sent to me, next morning, four of the nobility of his court to conduct me into the city. They accompanied me to the habitation of the king's secretary, where his majesty was waiting to receive me; for on that day he could not give me audience in his own palace, lest it should be defiled.

When I approached the place, the king's guard of honour, consisting of 500 men, came under arms to meet me; and formed themselves into two lines, between which I was obliged to pass. The king, who was sitting in an European arm-chair, received me with great friendship, and addressed me as follows: "I have sent for you, Father, that you may settle the disputes between my Christian subjects and your clergy. It is my will that the clergy have

a sufficient maintenance, and a proper income for their support; but I will not suffer them to oppress my subjects by the imposition of fines. Look," added he, "here stands my minister (the *Sarvadicariacàrer Nagampulla*), and there my secretary (*Sampradi Keslavapulla*), devise with them what is best to be done, and then let me know the result." We did as the king desired; and as I had no great inclination to undertake the very difficult and burthenfome administration of seventy-five congregations, I endeavoured to prevail on the ministers to write to the archbishop of Goa, and accommodate the matter in an amicable manner. Some of the clergy complained of were obliged to pay a certain sum of money, by way of punishment; and a new *Padiòla*, or tariff, was established, to settle once more the fees which the Christians should pay to the clergy for discharging their sacred functions, and which the latter should be authorized to exact.

As the king would not suffer me to depart till this business was completely settled, I was obliged to remain sixteen days at *Padmanaburam*. During that period his majesty sent to me every day the *Kopu*, which is a certain dish prepared in the Malabar manner. As the festival of the goddess *Sarasvadi* was then celebrating, (on which account, as I have already said, the gates of the city were shut,) I employed a part of my time in observing the religious practices of the Brahmans.

Sarasvadi is the wife of Brahma, the creator of the universe; and the harmony, proportion, and order observed in it, are, according to the doctrine of the Brahmans, to be ascribed to her influence alone. Her opponent is the goddess of disorder and contention, named *Mudevi*. A tabernacle had been constructed for *Sarasvadi* under a large tent, and a great number of Brahmans were busily employed

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In waiting upon her. After many libations, the statue of the goddess was at length carried round in procession, strewed over with flowers, and then placed upon an altar. After this the king approached in great magnificence, and with the most devout respect presented to her his dagger as an offering. During this time all the gates of the city were beset with soldiers, and no one was suffered to go out or to enter. The festival continued eight days; and when it was finished, the king distributed presents to the Brahmans. Each received a rupee, though more than 4000 were sometimes assembled. The high-priest presented to the king a *Vastram*, that is, a piece of silk or cotton stuff; a *Viragben*, or piece of gold, worth about three scudi; and a cow, as the support of life, because these people live chiefly upon milk and butter. Such a present is called *Godanam*. It has been usual in India since the earliest ages; and no greater favour can be shewn to a Brahman by the king than to give him a cow.

At the end of sixteen days I at length obtained leave to depart; but before I set out, I wrote to the bishop and apostolic vicar, to inform him in what manner I had settled the business. This letter has been printed at full length in my *India Christiana*. As the *Cassanar* or clergyman of the Christians of St. Thomas at Callurcada, whose name was *Ciandi*, had applied to me to get some abuses reformed which had crept into his congregation, I conversed on that subject with the prime minister *Cumàren Gembaga Ràmappulla*, and procured from him a letter to the officer at *Amba'apùsse*, to whose jurisdiction *Callurcada* was subject. I shall here subjoin a copy of it, translated word for word from the Malabar language:

“The business respecting which I write is this: Father Paolino appeared before his majesty at *Pàdmanaburam*,

manaburam, and informed him that some *Mappulians* (so the Christian women are commonly called) in the parish of *Callurcàda*, which is subject to the jurisdiction of the governor of *Cembacoram*, indulge in criminal intercourse with various *Shuddras* (Pagan nobility of the fourth cast), and condescend to live with them as concubines. Now, as this is the case, continued the Father in name of the bishop of *Vera-pole*, the distinction between the casts will be destroyed, and nothing but confusion will prevail among the different classes of the inhabitants; which gives him great uneasiness.

“Some person in the neighbourhood, and particularly the governor, ought certainly to have communicated by letter an account of these irregularities, of so much importance to be known. When the Father transmits to you a list of those who keep concubines, you will immediately cause them to be arrested and imprisoned. If they are convicted of the crime, send them hither under a military guard, that they may be banished from the country, and transported beyond the boundaries of *Tovàla*. The effects of the *Mappulians*, who condescend to be kept as concubines, shall be seized and confiscated; and an account of their immoveable goods shall be delivered in to his majesty’s exchequer*. Such is the will of his majesty.

* It is here evident, that confounding the different casts was assigned as a reason by the Roman Catholic clergy, why women of the inferior casts, who suffered themselves to be kept as concubines, by *Nayrs* of the higher casts, ought to be punished. By these means they supported a Pagan custom, totally inconsistent with the spirit of true Christianity, which considers all mankind as children of the same father. This syncretism of the Pagan and the Christian religion has at all times been allowed by the church of Rome. In China, for example, the Jesuits declared the heavens to be a divinity, and permitted their adherents to worship it, as well as allowed different kinds of oblations. F.

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“ The Father states farther, that when the *Mapulians* (Christians of St. Thomas) assemble to attend divine service, the *Pravaticarer* (receiver of the king’s revenue) seizes the boat in which they arrive, drags the people by force from the church doors, and compels them to serve his majesty. In the last place, the Father has complained to his majesty, that some magistrates at *Ambalapushe* borrowed money, a long time ago, from the church, and have paid neither principal nor interest; and also that a large copper kettle borrowed from them had received considerable damage, and that no compensation had been made for it.

“ In consequence of these complaints, his majesty has ordered, and commands by the present letter, that all money borrowed from the church shall be repaid as speedily as possible, with the usual legal interest; and it is at the same time expressly forbidden to borrow any thing from it in future. Those who took possession of the boat shall be condemned to pay a fine, and to give the proprietors of the boat a proper compensation for the use of it. Those who employed the kettle shall make good the damage, and be over and above punished. The kettle shall be immediately returned, and never again taken from the church for any profane purpose.

“ That all these commands of his majesty may be strictly attended to, and immediately put in execution, his majesty transmits to you, at *Ambalapushe*, the present letter, by a *Velkaren* (one of his guards of honour, armed with a pike and staff), who has orders not to suffer you to quit your house till every thing be punctually done as here desired. Should you, however, be indisposed, his majesty will not enforce his orders with severity; but requests that you immediately write to the *Cariacarer* (inferior magistrate), and charge him with the execution of these commands.

commands. The *Velkaren* will confine him in his own house under a proper guard till every thing is done to your satisfaction. His majesty also requests, that he may be informed by the *Velkaren* when this business is brought to the wished-for conclusion. This rescript shall be transmitted by the clerk and secretary of the criminal court to the *Sarvadicariacarer* at *Alampushe*, and be registered among the royal rescripts. This was written, in consequence of his majesty's orders, by *Cumaren Combaga Ramàpulla Ramen*."—On the back of it were the following words; "*Ambalapusha mughatta Sarvadicariacarerka varuna Sadhanam*;" that is, Letter to be transmitted to the chief magistrate at *Ambalapushe*.

This letter of a Pagan minister may serve as a proof, how much power the light of sound reason has among a people whom the Europeans call barbarous. It affords a specimen also of the policy and attention to the executive part of government which prevail at the court of this Malabar monarch. He has only to command, and his orders are immediately executed with the utmost punctuality. His ministers neither can nor dare have recourse to such subterfuges as those of the European courts. An oath from the king, a small twig suspended at the door in his name, or mere confinement at one's own house, is a check upon the conduct of the minister, as well as upon that of the other subjects. When such mild measures, however, do not produce the intended effect, the offenders are subjected to a fine, or to corporal punishment; to imprisonment, banishment from the country, or perpetual slavery in chains.

As soon as I had received the two letters before-mentioned, I departed from *Padmanaburam*. The minister paid me 100 *Kalis*, to defray the expences of my journey; and gave orders that the coolies who

who carried my palanquin along the sea-coast, from one place to another, should be paid from the royal treasury. When I arrived at *Parur*, the Mahometans there protested against the king's order, and would not carry me farther, under the pretence that, being a *Tanguel*, or Christian priest, I was an enemy to their religion. I was obliged, therefore, to stop five whole hours till the king's *Pravaticarer* appeared, who caused the refractory coolies to be soundly beaten, and commanded them to again take up my palanquin.

At *Callurcada* the Christians came to meet me in procession with musical instruments; and as soon as they learned that I was bearer of the above-mentioned letter from the minister, and had brought the *Valkaren* with me merely on their account, they made the intelligence every where known; so that many of the dissolute females, who were to have been called to an account, immediately absconded. Some of them, however, were punished; but the order for confiscating their property was not carried into execution. In every other respect the injunctions contained in the minister's letter were strictly obeyed. In the course of this journey one of those worthy priests, against whom complaints had been made to the king, attempted to destroy me at *Tiruvancada*, by putting poison in my drink. As soon as I observed it, I took three doses of a medicine known under the name of the Antidote of Madura, and in great tribulation and distress sought shelter in the Danish factory at *Coleci*. Here I was confined to bed; but, being well nursed and attended, I was able in a few days to continue my journey.

In the month of April 1784 the overseers of the temple of *Sbiva* at *Mattincera* would not permit the missionaries to sow the rice-fields which they had on lease from them. As no other piece of land could

be procured at that time, the missionaries complained to M. Van Angelbec, governor of Cochin. This gentleman, finding that the fields lay in the dominions of the king of Travancor, and that he could do nothing in the business, advised me to take a second journey to *Padmanaburam*, in order to procure another rescript from the king; and he at the same time furnished me with some letters of recommendation. On the 21st of April I reached *Padmanaburam* in safety. I carried along with me the Malabar, English, and Portuguese grammar, which I had composed at *Ciattiyati*, and which the king had required from me, that the ministers of his court might learn English and Portuguese by the assistance of the Malabar language. Scarcely had the king heard of my arrival when he sent two young noblemen, *Padmanabhenpulla* and *Payampalli Curipu*, to welcome me in his name, and to attend me to an audience. I found the king in the *Varanda*, that is, the portico of his palace, sitting on a Persian carpet, and leaning with one arm on a large velvet cushion ornamented with gold fringes. When I delivered to him the grammar, his joy seemed to be beyond all description. In my presence he sent for the two lords of his bed chamber, before mentioned; shewed them the grammar; advised them to study it diligently; and represented to them how necessary it was that princes as well as statesmen, on account of their continual intercourse with the Europeans, should make themselves acquainted with these languages. On this occasion the king presented me with a gold bracelet, a gold style for writing on palm-leaves, and a small knife for cutting these leaves to the proper size. I received from him also a letter to the civil officer at *Parur*, in consequence of which he was to announce publicly that the king had done me the honour to appoint me one of the gentlemen
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of his court. The intrinsic value of the above presents was indeed not very considerable, for it was equal only to about twelve sequins; but in other respects they were of the highest importance, as the king gives such articles to those only who have merited his favour. No person in Malabar dare use any of them without the king's express permission. They are marks of honour, which he distributes in the same manner as our European princes do ribbons of different orders. Those also who receive them enjoy certain privileges and advantages; such, for example, as that they cannot be carried before any magistrate till the king is previously informed; that they can travel every where along the highways; that they are not obliged to wait in the minister's antichamber, and that they are not required to give place to any person whatever; with other things of the like kind.

The king made no hesitation to cause a rescript to be prepared, in virtue of which we were authorised to sow our fields with rice. Having thus accomplished the object of my journey, I set out to return; and, proceeding along the sea-coast, arrived in five days at *Verapole*. Here I was obliged to supply the place of vicar-general; for our bishop, Carolus à Sancto Conrado, had gone to Bombay, where he fell ill, and died on the 6th of January 1785.

On the 8th of September 1786 I again had an audience of the king *Rama Varmer* at *Parur*, where I obtained another rescript, by which he granted to the congregation at *Verapole* a small piece of land, that had been gradually thrown up, and formed by the river before our convent.

In the year 1787 I remained at his court at *Tiruvandaram* during the whole month of April, and defended there the privileges of the missionaries against the rebellious Christians, who refused any longer

longer obedience to the European bishop of that district.

In the year 1788 I paid a visit to the king of *Travancor* near *Canigia*, at the country seat of the before-mentioned governor of Cochin, M. Van Angelbec, a man of great talents and integrity. Though a Lutheran, he rendered us essential service upon many important occasions, and particularly during the disputes which the Pagan governors began with the missionaries and bishops. The prime minister *Cumàren Cembaga Ràmapulla* had died, and was succeeded by the king's secretary *Sampràdi Keshavapulla*. This ambitious young man assumed the name of the Indian Bacchus, *Devanishi*, and exacted from the subjects exorbitant taxes, in order to increase the public revenue, and ingratiate himself with the king. During the contest, in which we were involved with the rebellious Christians of St. Thomas, in the year 1787, he imposed on the missionary establishment at *Verapole* a tribute of 500 crowns. The king, however, had long before remitted this tax; but we had no written document to adduce as a proof. *Devanishi*, just at this time, took it into his head to send to *Verapole* six foldiers, under a petty officer, with orders to confine the apostolic vicar, Louis Maria à Jesu, to his apartment, and to guard him there till the 500 crowns were paid. The bishop having informed me, by a note, of his arrest, I immediately repaired to the king, who at that time was at *Perimannur*, not far from *Angicaimal*. As *Devanishi* knew too well that I was in great favour with the king, he refused me the letter of introduction necessary to obtain an audience, lest his majesty should be made acquainted with his bad conduct. The bishop had been already too days in arrest, with two muskets placed across each other before the door of his chamber.

chamber. In this state of distress I applied to M. Van Angelbec, and informed him of every thing that had happened. He sent for me to his house; and the king, as soon as I appeared, saluted me with great civility, and we immediately entered into conversation. All the magistrates and members of the council at Cochin, who were there assembled to pay their respects to the king, and to settle some business respecting the Dutch East India Company, were struck with astonishment. When I told him that our bishop was in confinement, he seemed quite surpris'd; turned instantly round to the minister, and asked who had given such orders. The minister endeavoured to exculpate himself; but M. Van Angelbec, interrupting him, said, that bishops ought not to be treated in that manner. The king then caused a letter to be written to the petty officer commanding the party by whom the bishop was guarded, which contained an order for him to withdraw his men; and the minister, who heard all this, seemed greatly ashamed.

Of such disagreeable disputes, in which I was involved with the subaltern magistrates, I could relate various instances. The cause of them was the oppression and extortion which these people were always exercising against some of the Christian congregations. I was constantly employed, by day as well as by night, either in accommodating quarrels between congregations, or putting a stop to the irregularities of the Christians, and the rapacity of the officers of government, who endeavoured to procure money, both from individuals and congregations, sometimes by cunning and sometimes by open force. It may with truth be asserted, that nothing is the cause of the eternal disputes between the Indian Christians and the Pagans, but hatred on the part of the inhabitants, and avarice on the part of the sovereign and
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his ministers; I must, however, render homage to truth, by acknowledging that the latter do not go unpunished, when their knavery is made known, and communicated to the king.

It is probable that a great part of the Christians of St. Thomas in India came from Persia or Chaldea. I conclude so from the following circumstances: 1st, because the Arabs established in India are also foreigners; 2d, because the Jews there were originally from Persia; 3d, because the Christians of St. Thomas, as well as those of the same sect in Persia, follow the Syrio-Chaldaic ritual; 4th, because their bishops formerly were ordained in Persia; and, 5th, because the Christians of St. Thomas in India, like those of Persia, were in the earliest periods Nestorians; and because, on accurate examination, a great similarity is observed in the worship and religious practices of both. The rites, liturgy, ceremonies and books of these Christians, bear evident marks of a Chaldaic or Persian extraction. Though the Malabar dialect is at present the mother tongue of the Christians of St. Thomas in India, they, however, employ Chaldaic phrases when they speak of sacred and religious objects. Thus, for example, they call God *Alaha*; the Holy Ghost, *Ruha*; the grace of God, *Taibusu*; baptism, *Mamodisa*; the cross, *Sbliwa*; and mass, *Curubana*. Had they been originally Indians, why should they make use of such Chaldaic expressions, and not much rather of words peculiar to the Malabar or Sanscrit languages? It is, therefore, not improbable, that a considerable number of Christians went from Persia and Chaldea to India, and united themselves to the small body of the original Indian Christians; whose ancestors were formerly converted to the Christian faith by the apostle Thomas at *Mailapuri*, which they unanimously consider as the place that first gave birth to Christianity

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in India. This much is certain, that all these Christians, in the year 1502, at which period Vasco de Gama came a second time to Malabar, were Nestorians. Some of them denied the divinity of Christ, and could not endure images; but, on the other hand, they shewed a greater reverence for the holy cross. They had no other sacraments than Baptism, the Last Supper, and the Consecration of Priests. They believed that the souls of the just were not admitted into the presence of God before the final judgement, and that till that period they were to remain in Eden. They employed a kind of baptism quite different from ours; and their priests all practised simony, as they dispensed the sacrament merely for money. Many of the poor people were not baptised, because they were not able to pay the fees. The sacrifice of the Mass was established according to the manner of the Nestorians. The wine which they consecrated was palm-wine, called by the Indians *Tàgaram* or *Aracca*. The Host consisted of some wheaten flour mixed with salt and oil; and it was always let down from a hole above the altar, when the priest was to bless it. Mass was read every Sunday, but no person was obliged to attend it. On Sunday evening every one might eat flesh; on Wednesdays and Fridays they ate fish or herbs; and on Shrove-Sunday there was a general fast. Their holy water, the preparation of which was left to the sacristan, consisted of common river water, in which a few particles of earth, brought from the grave of St. Thomas at *Mailapuri*, were dissolved. Their festivals always began the preceding evening, and ended towards evening the day following. During that time the shops were shut, and all labour ceased. Their priests were accustomed to employ excommunication, known under

the name of *Maharon*, and which is very severe against offenders*.

In the year 1599, these Christians, by the exertions of Alexis Menezes, archbishop of Goa, were united to the Catholic church. As some customs of the oriental churches were, however, introduced among them in the council at *Udiameter*, and as they by degrees found the arbitrary conduct of the Portuguese insupportable, they raised a violent outcry against them; and in a tumultuary congress, held on the 22d of May 1653, at *Alangatta*, at length formally separated from the Catholic church †. A re-union was, however, effected by the bare-footed Carmelites; and at present there are, on the coast of Malabar, as I have already observed, eighty-four Roman Catholic, and thirty-five Schismatic congregations, the latter of which adhere to the errors of the Jacobites. These congregations support each other, and form a kind of Christian republic. If any one of them is injured, they all make a common cause of it. The clergy and elders settle all quarrels and disputes which arise among the members of their different congregations; excommunicate the contumacious, but with the consent of the bishop or mis-

* That the Christians on the coast of Malabar received their first teachers, as well as their religious notions, customs and expressions from the Syrio-Nestorian Christians at Bagdad and Basra (Bassora), has been fully proved by La Croze, in his State of the Indian Church. The deviations from the Roman Catholic Church, here mentioned, may serve to shew how many innovations it has gradually made in the Christian worship without the least necessity. *F.*

† Of this Alexis de Menezes, or Menezes, I have already spoken in the note, p. 91. The acts of the council of *Udiameter*, which are extremely scarce, clearly shew that this archbishop was a violent overbearing man. It cannot excite any surprize, that people united by force to the Romish church should make themselves independent as soon as they could. *F.*

sionary, and exclude them from the society of the faithful. Confession and the holy sacrament are denied to such persons; no priest dare enter their habitations; they can be married neither publicly nor privately; and are not allowed to be present at the *Ciata*, or festival of commemoration, which is celebrated every year in their houses in remembrance of deceased relations. This sentence of excommunication is never recalled till those who lie under it have made sufficient atonement for their sins, which must always be done before the judgement-seat of the congregation. If the offender wishes to be again received into the bosom of the Church, he must crave mercy on his knees at the church-door, on a Sunday or Festival, when all the people are assembled to public worship. The *Cassanaris* or priests, the *Cariacarer* or overseers, and the *Muppenmar* or elders, then assemble and examine the conduct of the penitent, together with every concomitant circumstance, and likewise the state of his property and goods. If he is rich, he is with one voice required to pay a *Pràcittam*, that is, a public fine; so that he must present to the church a *Ciodana* of lamp-oil, a large umbrella covered with red cloth, a covering for the altar, or some other thing of the like kind which can be used in divine service. If he has no property, a large wooden cross is placed on his shoulders while he is kneeling at the church-door; a human skull is put into his hand, and in that manner he is made to creep round the church; or he is sent to *Maleatur*, where he must do penance at the foot of the holy cross, which is said to have been erected there by the apostle Thomas himself. Women must bear a death's head, or a wax-candle. When the penance is over, the bishop, missionary, or priest, gives the offender absolution in the presence of the whole congregation by means of a whip or rod,

that the scandal which he brought on his Christian brethren may thereby be removed*.

The Christians of St. Thomas still celebrate their *Agapæ*, or love-feasts, as was usual in former times. They give them the name of *Nercia*, public vows. On such occasions they collect and store up a great quantity of sugar-canes, rice, bananas, honey, and rice-flour, of which they bake a certain kind of small cakes called *Appam*. These *Appam*, or rice-cakes, are prepared publicly in an apartment adjoining to the church. On the day of the solemnity all the people assemble in the church-yard; and the priest, placing himself in the door, distributes to them his blessing. They then arrange themselves in rows, and each spreads before him a banana leaf, to supply the place of a trencher. When this is done, the priest commands silence; and the overseers of the church, walking through between the rows, give to each his portion of *Appam* and a few slices of banana. No Christian departs without having had a share. What is left is given to the Pagans, that they also may participate in this love-feast, and be incited to embrace the doctrines of the Christian religion. It is certainly an affecting scene, and capable of elevating the heart, to behold six or seven thousand persons of both sexes and all ages assembled, and receiving together, with the utmost reverence and devotion, their *Appam*, the pledge of mutual union and love †.

Christian young women, who have no property, always receive a dowery, either from the congrega-

* This conduct, in regard to the re-admission of excommunicated persons into the Church, is extremely partial. Those who are rich, are merely fined. A great many of the Roman Catholic clergy, who are as avaricious as they are fond of power, behave in the same manner. *F.*

† These *Agapæ* have been retained also in the Greek church, and Christians of other sects are readily admitted to them. *F.*

tion or the treasury of the church, or the fines imposed on the rich. In general, it amounts to a thousand *Panam*, or twenty-five scudi; but according to their circumstances they receive sometimes no more than ten or twelve scudi, because they are never destitute of work. Such of the clergy as do their duty, must always keep a list of the female orphans who belong to their parish; and they and the overseers of the church are bound to provide them with husbands. This is never done by lot, but according to their age; and in choosing the husbands no regard is paid to property, but whether they lead regular lives, and are in a condition to maintain a wife by their industry. Vanity, sensuality, and indolence are too often characteristic properties of the European women; but those of Malabar distinguish themselves by simplicity of manners, diligence, and contentment *. I should never have done were I here to delineate a picture of the harmless inoffensive manners of the Christians and Pagans who live retired among the distant mountains and forests, where they seldom have an opportunity of becoming acquainted with the vices and shameful practices of the Europeans. With these, however, the inhabitants of the maritime towns are unfortunately too much infected. Many centuries ago Plato expressed a wish, that people of virtuous morals might never settle on the sea-coast, because it was always to be apprehended that their good morals would be corrupted by the vices of the strangers who arrived there. In this he was right; for we are taught by experience that the inhabitants of a country are no where so worthless and debauched as in

* Making provision for young women in poor circumstances is indeed praise-worthy. Were this conduct imitated by the Christians of the west, many a destitute girl would be saved from prostitution. F.

places lying near the sea. In Malabar it is much easier to keep in order fifty congregations in the interior part of the country, than two on the sea-coast, where the inhabitants have intercourse with the Europeans. Disturbances prevail there without end, and break out anew at least every three years. They are to be ascribed chiefly to their *Cassanaris* or priests; for these men, who are both ignorant and proud, incite the people and encourage them to rebel against the bishop and missionaries. Had these native priests sufficient learning; were they in any degree acquainted with their duty; and did they know how to procure from the Pagans the least respect, they might certainly be fit to be entrusted with the care of Christian congregations: but unfortunately they are strangers to these qualities, live like the irrational animals, and by these means are the cause that their parishes are converted into dens of thieves. The following instance will serve as a specimen of the way of thinking of these people. The Christians of St. Thomas are accustomed to abstain from their wives during Lent. A certain female Christian having asked her *Cassanar* why this custom had been introduced, the priest replied, "That it was established by the Church, in order that the wives of the Christians, during the above period, might sleep with the *Cassanaris*!"

These *Cassanaris* were the cause also of the schism which took place in 1653. In the year 1709 they had an intention of uniting themselves with the schismatic bishop. In 1773 they declared themselves under the jurisdiction of the bishops of the Latin or western church; but in 1777 they sent a request to Rome, that they might be allowed to have bishops of their own nation. In the year 1787 they made themselves independent of the apostolic vicar; but as I went to the court of the king of Travancor,

vancor, as well as to Cochin, in favour of the bishops and missionaries, the rebels were punished, and again brought under subjection*.

Pope Clement XIV. transmitted to me by the often before-mentioned bishop and apostolic vicar, Carolus à Sancto Conrado, full power to confirm newly-converted Christians, and caused it to be sanctioned by his successor M. Louis Maria. In consequence of this authority I confirmed, on the coast of Malabar, in the course of two years, viz. 1780 and 1781, above 20,000 persons. During that period I visited *Angamali, Maleatur, Codomangalam, Molicolam, Puttenpalli, Mageapre*, and other Christian congregations lying at a great distance in the forests; and I can say that I was resorted to by great numbers. The desire of obtaining confirmation went so far that sick people were brought to the church on beds, in order that I might administer to them the sacrament.

From what has been said, the reader may easily conceive what are the peculiar functions of a missionary in *Malayala*. He is obliged to instruct children; to preach, to confess, to visit churches, and to punish and absolve, *in foro externo*, Christians who have transgressed. He must also take care that the priests under his inspection read their Breviary in public; that they diligently visit their parishioners, and administer the sacraments properly: that the overseers lay out the church money with economy; that they embezzle none of it; and that they give a just account of it at the stated time: that the Christians regularly attend divine worship; follow no superstitious

* The Romish Church is acquainted with no other means than force to retain men in its bosom. If the clergy do not possess this force themselves, they procure by money or flattery the support of the Pagan princes, in order to punish those who think too freely or see too clearly. *F.*

practices ; and frequent neither the festivals nor public processions of the Pagans : that their wives and daughters do not lead unchaste lives ; with various other things of the like kind. These missionaries have jurisdiction at the same time over the Christian congregations, to settle the disputes which arise among the members, and to punish all civil crimes committed by the Christians. Every thing that relates to marriage, family quarrels, offences of the clergy, irreligious conduct, and even the oppression which the Christians suffer from the Pagans, must be brought before the tribunal of the bishop and the missionaries. Their cognizance extends to every thing except murder and robbery. For this reason the king of Cochin grants them the privilege of causing a large umbrella of palm-leaves, and even sometimes a sword, to be borne before them, in order that both Christians and Pagans may know that they are entrusted with the power of administering justice among the former. When the missionaries are on good terms with their congregations, the Pagan magistrates, so far from interfering with, stand in awe of them.

The method and means employed to convert the Indians to the Catholic religion, are as follows : The missionaries go round among the congregations who adhere to the Latin and Syriac ritual ; get acquainted with persons in whom they can place confidence, and desire them to give them immediate information when they hear of any Pagan who is inclined to become a Christian. When they find out any of this description, they give notice privately to the missionary, who then sends him a short introduction to the Christian religion, and perhaps a catechism, in order that he may read in it, make himself acquainted with its contents, and perhaps get some passages of it by heart. After this preparation he is
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conducted by the catechumen, with great privacy, to the missionary, who converses with him respecting his conduct, and endeavours to bring him over completely to the right faith. In Malabar there are some excellent manuscripts in verse, which on such occasions are of great service. Among these are *Nishithaparvam*, a poem by *Giacco Mappulla*, written against the religion of the Pagans, and to ridicule their deities. There is also the Life of Christ by Ernest Hanxleden; and I myself wrote a poem under the title of *Dèvasya shashtha cinha gånam*, that is, A Hymn on the six attributes of God; and converted into verse the Life of St. Theresa. Such works are highly gratifying to the Pagans, who are as fond of poetry as they are of moral subjects; and produce far more effect than the strongest persuasion and the most laboured arguments of the missionaries*. If the new converts are fully convinced of the truth of the doctrines which they have embraced, they return from time to time and bring with them their parents, sisters, and other relations. The missionary then baptises them in the church during the night, and only in the presence of some trusty persons, in order that it may be concealed, and to avoid giving any occasion to the Pagan magistrates to make complaints against the missionary.

* It is a very just observation, that since the establishment of Christianity, nothing has contributed so much to its propagation, as the singing of sacred hymns and songs. Even in the New Testament, Eph. v. 19. we find some traces of church-singing; and Pliny the younger, in one of his letters to the emperor Trajan, informs him that the Christians sung hymns in their religious assemblies. Arius, by his talent for composing harmonious verses, and his tender pathetic songs, gained over many Christians to his party. It is also well known, that the Moravian brethren, or Hernhuters, as they are called, gain many partisans by their soft and agreeable melody. This circumstance may be easily accounted for by the effects produced on the greater part of mankind by music. F.

If he be afraid that the circumstance will not be concealed, he sends his catechumen to *Verapole*, or some other congregation under the Dutch government, where he will be exposed to no danger. There he is fully instructed by the clergyman, or some other Christian, and then baptised. It happens not unfrequently, that some of the Pagans go to *Verapole* of their own accord, and cause that ceremony to be performed. Their view on these occasions generally is to marry some Christian; to shun the persecution of some despotic ruler; to avoid a law-suit; or to live in a happier manner under the Dutch government. Such motives are, indeed, not pure and disinterested; but it often happens that they are sanctified by the blessing of God. Even if these people are not sincere in their conversion, their posterity at least abandon the Pagan vices, and strive to be real followers of Jesus Christ. In short, it is customary to place such new converts in some numerous Christian family, and to have a watchful eye over their conduct. Seldom do any of them return to Paganism; for, according to the laws of the Brahmans, they must be subjected to the severest punishment and purification before they can be again admitted among their former brethren. A *Giàdi bhrshen*, that is an apostate, who has been unfaithful to his cast, is detested by them; and it cannot be denied that this circumstance greatly contributes to the spreading of Christianity. At *Verapole*, however, it is not customary to baptise converts until they have gone through the severest probation*.

* In this method of converting the Pagan Indians there is not much to be condemned: the secrecy employed is, in my opinion, the only objectionable part. The reader will hereafter see, that to convert these people is a transgression of the laws of the country; and the missionaries ought by all means to be bound by them. F.

In the two first years of my missionary charge, that is in 1777 and 1778, I had the good fortune to convert to the Catholic religion forty-six persons, among whom there were even some protestants *. These were afterwards followed by more than 300. I shall say nothing of what was done by other missionaries, who exert themselves in the business of conversion also; but I must not omit to mention, that a house has been built at *Verapole* for the particular use of the catechumens. It consists of two divisions; one destined for persons of the male sex, and the other exclusively for females. The former, in my time, were under the direction of *Toma Mapulla*, who had been once a Brahman; and the latter were committed to the care of *Vittanda Umà*, a matron of threescore. From this house 300 converts were sent out one year, and distributed among different Roman Catholic congregations, all consisting of such newly-converted Christians who by the Pagans are called *Marggacarer*, that is, people who have a law. I have already said, that the number of these Christians amounts to 100,000, without reckoning those who reside only in the neighbourhood of Cochin. The latter are called *Mundocàrer*, or people in white clothing, to distinguish them from the *Tupasi* †, who wear indeed hats and drawers, but
neither

* The Protestant missionaries in India boast also of having brought over many Catholic Christians to their church. This, however, is no proof in favour of either party. *F.*

† The appellation *Tupasi* is derived from the Sanscred word *Duibhasi*. *Dui* signifies two, and *Bhasi* a man who speaks two languages; an interpreter. This name, indeed, may with propriety be given to the *Tupasi*; for, besides their mother tongue, they speak some one of the European languages, either English, French, Dutch, or Portuguese. At Cochin they are called *Gens de chapeau*, because they wear a *Topi* or small hat; whereas the other Indians, not descended from Europeans; make use of
the

neither shoes nor stockings. Both these are under the protection of the Dutch East India Company, and belong to the government of Cochin. That they may be kept in proper order and subjection, two captains are appointed, one of whom is placed over the *Mundocarer*, and the other over the *Tupasi*. These captains have the right of commanding them; but are accountable for their conduct to the governor of Cochin. Among these people there are some very rich families; for, at present, they are generally in better circumstances than the Christians of St. Thomas. The cause is, that the latter employ themselves only in agriculture, and receive very little support from the government; whereas the former are merchants, and carry on a considerable trade with *copra*, oil, pepper, mats, and other productions of the country. The newly-converted Christians on the coast of Malabar are the chief support of the Dutch East India Company at Cochin; for, as they are protected by the government of that place, they consider it their duty to assist it by every possible means, and are always ready to take up arms in its defence. These Christians are all natives of the country, and therefore have many

the *Romali*, that is, a white turban of the finest muslin. These people have the upper part of their bodies quite naked; but bind round their loins a piece of white linen, which is called *Bastra*. As long as this cloth is new, it is named *Codi*. If it has interwoven in it red stripes, it is called *Sömen*, *Tömen*, and *Pudava*. If such stripes are painted on this linen, it is called *Tuvaden* or *Toren*. If it consists of yellow or red silk, it is named *Pattupudava*.—*Ciatra* or *Penncupayan* is the name of a jacket lying close to the body, worn by Malabar female Christians when they appear in public. It reaches no lower than the girdle, to which the *Pudava* is fastened, and which they wear as well as the men. On the head they have no ornament whatever, but turn up their hair smooth behind, and fasten it in a roll on the crown. How much would these Indian dames be astonished at the ornamented head-dresses of our European ladies! A.

adherents.

adherents. They not only possess palm-gardens, which are hereditary property, but procure a great deal also by their own industry. If they should ever undertake to effect a revolution in favour of the king of Cochin, or the king of Travancor, they would soon bring matters to such a state as to oblige the Dutch to leave Cochin. But I will here repeat, that the native Indians are the strongest support of the Europeans. The Pagans and Mahometans are naturally enemies to the Whites, as they call the Europeans; because they have no similarity to them, either in their external appearance, or in regard to their manners, their religion, or their interest. If the English and Dutch, therefore, do not endeavour to secure the friendship of the Christians in India, on whom can they depend? How can they hope to preserve their possessions in that remote country*?

The king of Cochin sends every year to the bishop of *Verapole* a letter, in which he expressly forbids him to receive any of his subjects into the catechumen house at that place, or to baptise them. The king of Travancor threatens with imprisonment and death every nobleman who shall quit his court to become a Christian, and who shall afterwards fall into his hands; and indeed *Nilampulla*, an officer of a noble family, was shot at *Arampalli* because he refused to renounce the religion of Jesus Christ †. In the year 1787 I saw four *Nayris*,
or

* In the above observations may be found one of the reasons why neither Hayder Aly nor Tippoo Sultan could maintain their ground against the English and the king of Travancor, on the coast of Malabar. The great number of Christians residing there, whom Hayder and his son every where persecuted, and often compelled by violence to embrace Mahometanism, always took part with the English. T.

† This will serve to explain the cause of the before-mentioned secrecy

or noble *Shudris*, thrown into prison at *Tiruvandaburam*, because they would not apostatise from the Catholic Church. *Sampradi Keshavapulla*, at that time, entered with me into a long conversation on Fatalism, in which he endeavoured to prove, that embracing Christianity was of no use, as the destiny of the spiritual part of man has been determined from all eternity. He did every thing in his power to make the above four *Shudris* abjure Christianity; even paid them a visit himself, and, to gain his point, employed every possible art of persuasion. As these were not attended with success, his substitute proceeded to coercive means, and not only tortured the prisoners with hunger and thirst, but even caused them to be scourged twice a-day. These heroic souls, however, were not to be shaken, and acknowledged openly in prison the word of God; so that *Sampradi Keshavapulla* was at length afraid they might make profelytes. The king was unwilling to punish them with death, because he had been informed, several years before, by a Catholic master of languages, who taught him English, that he never would thrive if he executed any person for having embraced Christianity. The king was much struck with this observation; and he had made a principle of it which he ever after followed. As he wished still to adhere to it, the four captive *Shudris*, after every thing had been tried to make them alter their opinion, were at last transported beyond the boundaries of *Tovala*.

In the year 1786 the civil magistrate at *Parur*

secrecy observed in regard to conversion. It is, indeed, very improper that the Pagan princes should assume power over the consciences of their subjects, and over their freedom of thought; but many of the Christians act no better, in being attached to the foolish prejudice that the voice of truth can be silenced by prohibitions. F.

sent

sent a party of six soldiers to bring me before him, in order that he might be informed why I had baptised a Pagan family, consisting of eleven persons. I, however, got rid of the soldiers, by making oath, and immediately writing to the king, that these persons had come to me of their own free will, and offered to embrace the Christian religion, and that consequently it was impossible for me to reject them. The king had already honoured me with the *Viraci-angala*, by which the magistrate perceived that the business might involve him in more trouble than he expected; and for that reason he let it drop. These newly-converted Christians had by this time been sent away from *Verapole*, and therefore they were beyond his reach. From this it appears that too much precaution cannot be employed when attempts are made to convert the Indians to the Christian religion: and incidents of this kind give an able missionary a sufficient opportunity of displaying his talents.

CHAPTER IX.

Quadrupeds, Birds, and amphibious Animals on the Coast of Malabar.

THAT there is no want of oxen and cows in India appears from the second chapter of this work. Horses were brought hither from Arabia and Persia. They are of small size, but strong, exceedingly swift, and capable of enduring long fatigue *. I am of opinion, that all the horses here are of Arabian or Persian extraction; because there are none in the southern parts, and because horses of the like kind are still brought to Malabar in Arabian ships.

Buffaloes are found here in abundance. They are employed chiefly in cultivating the land instead of oxen, as the latter are used for drawing waggons, and, in particular, for transporting goods. Cheese from cow's milk, as well as all kinds of cheese in general, is not common in Malabar; because the inhabitants employ as food the milk that would be required for making it. Some of the Malabar women have indeed lately begun to make cheese, but they sell it only to the Europeans. The assertion that the people of Malabar are unacquainted with the method of preserving butter, is entirely groundless. The inhabitants of the Gaults certainly understand this part of domestic economy; and, to preserve their

* The assertion, that all the Arabian and Persian horses are small, I do not consider as just. I have seen several Arab horses, particularly a stallion and mare of considerable size in the stud of Lord Grosvenor. Both these animals had been brought to England by the way of India. F.

butter, add to it a little salt, some aromatic herbs, and *magnet*, or Malabar saffron. This kind of butter, which contains the noblest parts of those nourishing herbs and plants on which the cattle feed on the mountains, has a singularly exquisite taste *. The *Vaishaya*, that is, those Indians who apply to agriculture and the breeding of cattle, are exceedingly well acquainted with the art of curing the diseases of animals by very simple means. This art they have learned partly from their own experience during the course of a great many years, partly from the *Samanai*, and are instructed in it from their infancy †.

Tame goats, called in the Malabar dialect *Aada*, in the Sanscrit *Haga*, *Staba*, and, when red, *Menda*, *Mefza* or *Uranna*, are found here in great numbers. These animals are under the care of certain shepherds named *Idaya*, who form a particular cast called *Idayagiadi*. The *Menda*, or red goats, belong to the sacred animals, for which the Indians entertain the utmost reverence. They make use of them chiefly in their great festivals, known under the appellation of *Iaga*, instituted in honour of the sun and the planets ‡.

Sheep on the coast of Malabar are exceedingly rare; for, as they bear a great deal of wool, they cannot thrive in a climate so hot as that of India. Goats, on the other hand, thrive remarkably well, because they climb the steepest mountains, and every where

* Cheese made of buffaloes milk is highly esteemed by the Italians, notwithstanding their celebrated Parmesan (Lodetan.) It is called *Caccio di cavallo*. F.

† The veterinary art of the Indians highly deserves to be studied by the Europeans, who apply to the Sanscrit language. It no doubt contains good prescriptions founded on experience. F.

‡ The red colour of these goats relates to something of a like kind in Egypt, traces of which may be found in the writings of Moses. F.

find food. Their hair is uncommonly beautiful. In the northern part of India there is a kind of wild goats, from the hair of which the shawls are made. These excellent pieces of stuff, which are manufactured at Cachemir, excel not only the finest cloths of Persia, but even the silk stuffs of the Chinese *. The Europeans in India eat a great deal of goat's flesh; but the native Indians, who in general have an aversion to flesh, eat only that of kids, and even the latter they never touch except in the time of war.

The flesh of the Malabar swine is very difficult of digestion, and has a disagreeable taste. This is owing to their being too much fed with pilchards, which are found on the sea coast in the utmost abundance. The native Christians, however, eat sometimes pork; but they are almost always sick afterwards †.

Of dogs there is only one kind in Malabar. They are of a large size, not unlike our butchers' dogs; have little hair, and can be trained to hunting.—The ass is never reared in this country.

Elephants, which among the wild animals deserve the first rank, are found in great number in the forests of the Gauts. In the provinces of *Aragosse*, *Modilacodata*, and *Maleatur*, they may be sometimes seen in herds of 200 or 300; and it happens not unfrequently that they destroy whole fields of rice. The inhabitants endeavour to frighten them

* The fine shawls made in Cachemir, and sold chiefly to the Indians, are, as far as I know, made of sheep's wool, and not of the hair of wild goats. *F.*

† The flesh of animals used as food is totally changed by their way of feeding; and therefore it may be very true that the flesh of the tame swine, which feed on pilchards near the sea-coast in Malabar, may be ill tasted and unhealthful. It is well known, that the hams brought from Bayonne are firmer and better tasted, because the swine are fed at the bottom of the Pyrenees on chestnuts. *F.*

away, by kindling large fires and beating drums. They are caught in pits, which are covered over with green boughs. When an elephant falls into one of these, it sends forth such a loud cry as astonishes all the inhabitants of the forest. Ropes and chains are then made fast around its legs, in a very ingenious manner, and, when drawn up, it is conveyed to a place where these animals are generally tamed. I had an opportunity of seeing one of these places at *Magnapre*. It consisted of three stalls: those on the right and left were destined for two tame elephants, and the wild animal intended to be broke was shut up in the middle one. Its food was let down to it through the roof; for no person durst approach it till it was completely tamed. When that was accomplished, it would drag, over the mountains, large logs of *Teka* wood, and throw them into the river which conveyed them to the place of their destination. By these means this useful animal saved us great expence, which would have been necessary, had we caused such large trunks to be transported to the sea-coast, through these frightful mountains, by the hands of men. Thus has the wise providence of God taken care, that in all countries, and under every climate, certain kinds of animals shall be subservient to the necessities of man!

Next to the elephant in this respect may be ranked the camel. It is found in the twenty-third degree of north latitude; but it does not properly belong to the animals which are natives of India, though it is found there*. The case is the same with the lion, which is seldom seen in these countries.

* In *Coschotey*, between the latitude of 40° and 30° north, there are wild camels with two bunches on their backs; but I never heard of any other wild kind of these animals. *F.*

The urus belongs properly to the genus of the wild ox, and never appears beyond the borders of the thick forests of the Gauts. It is about ten feet high, and proportionably thick; has large beautiful horns, and very fine hair of a silvery ash-grey colour. Its tongue is so rough and sharp that it can peel off with it the bark from the trees: a wonderful provision of nature, in order that it may not want a supply of food in the time of summer when a single blade of grass is not to be found. The urus is of such strength that it ventures to contend with the elephant and the tyger. Of its hide the Indians make soles to their shoes, and various other things. Its flesh, however, is coarse, fibrous, and hard; but exceedingly wholesome and nourishing. It has also an excellent taste; because the animal feeds only on aromatic herbs*.

The case is the same with the wild swine, the flesh of which has a very agreeable aromatic taste. I here speak from experience, having often ate of both. A wild hog killed in hunting costs a rupee; sometimes it may be procured for two or three charges of gun-powder, by which the huntsman thinks himself sufficiently paid, as he can then kill another.

The above-mentioned forests serve also as a retreat for the wolf †, and likewise for the mountain bear, which

* The above-mentioned wild urus, ten feet in height, with large horns, and ash-grey silver-coloured hair, belongs probably to the same kind as that in the northern forests of India, which rove about in large herds. The latter, however, are fourteen feet in height; weigh from 3000 to 4000 pounds; are of a perfect black colour, except a tuft of red hair between the horns; and in the northern part of India are called *Arni*. Skulls of these monstrous oxen are found in Russia among the bones of the elephant and rhinoceros. See Dr. Anderson's *Bee* for December 1792, and Pallas's *Nordische Beiträge*, vol. vi.

† Whether the animal here mentioned belongs to the species of the wolf, or the hyæna, cannot with certainty be determined.

which is even fiercer than the tyger, and more dreaded by the *Malèr*, or inhabitants of the Gaults. If the king of Travancor could resolve to hunt these wild animals, he would procure essential advantages both to himself and his subjects. But this is not done, because the Indians believe in the doctrine of transmigration. By these means, indeed, the heart of man is inspired with softer sensations, and a stop is put to the shedding of blood; but, on the other hand, such ideas are attended with this bad consequence, that the number of ravenous animals is prodigiously increased.

The rhinoceros is found here and there in India; but on the coast of Malabar it is never seen. Of the horn, from which it takes its name, the Indians make drinking cups and bracelets.

Of tygers I have seen three kinds in Malabar. The royal tyger, called in the Malabar language *Caduva* or *Parienpuli*, and in the Sanscred *Vyagra*, or *Duibina*, is of a yellowish colour, with long black horizontal stripes. It is as large as a two-year-old heifer; but long, and rather of low stature. It is much scarcer than the Malabar *Puli* or *Cugar*, which is the real leopard, whatever may have been said to the contrary by Pliny and Linnæus. The *Puli*, or common Malabar tyger, is of a yellowish colour, inclining to black, and marked with a few perfectly black spots on the back: hence it takes its name *Puli*, that is, the spotted animal.

The panther, which frequents the Gaults, is a kind of royal tyger, but of a dark chestnut colour. Here and there it is marked with a few horizontal stripes, like the royal tyger; but with this difference, that

The wolf, in general, is not such a terrible animal; whereas the hyæna, of which there are two or three kinds in Asia and Africa, is exceedingly fierce, and will even attack men. *F.*

they are considerably blacker. This animal is much fiercer than the tyger, and pursues its enemies with the most savage ferocity.

The above-mentioned *Puli*, or Malabar tyger, is often so bold as to enter the towns and villages. One day, in the year 1786, while I was in the church at *Vaypur* employed in examining the overseer's accounts, a *Puli* entered the village at noon, and, in the sight of more than 200 persons, carried off a dog which was running about in the street, not fifteen paces from the church. After that period the people of *Vaypur* always took care to shut their houses at the time they were repeating the *Ave Maria*; but with trelliced doors, in order to admit the light. At *Badagare*, one of these *Pulis* took from the stall a calf belonging to the *Cassanar*, while I was sitting with him in his apartment. We, however, pursued the animal with muskets; but were not able to overtake him, for he had seized the calf by the throat, and, having strangled it, dragged it away with him, and soon disappeared. Some of these animals frequently paid me a visit at *Magnapre*, during the time of *Ave Maria*. The Christian women were generally the first who perceived them from their houses, and on such occasions they immediately ran into the streets, crying out: *Acia, patti vannu, patti vannu!* that is, Sir, the dog is there, the dog is there! This dog, however, was always a tyger, to which the common people give that appellation.

The animal called by Pliny a panther, by Zimmermann an ounce, and by Linnæus a leopard, has a white skin covered with black spots; but neither the Malabar leopard nor the panther is ever seen in the Gauts. Those who wish to destroy a tyger conceal themselves by night on the top of some tree, near a pond or ditch where the animal is accus-

tomed to drink, and in that manner shoot him. The skin is given to the king, and the hunter always obtains a reward from the inhabitants of the district*.

The flying cat I have several times seen in India, particularly at *Vaypur*, *Puttenpalli*, and *Mohatushe*. It is properly a kind of squirrel, but as large as a cat. It has two cartilaginous wings like the bat, and a large thick tail, which, in its flight, it uses by way of a rudder. Its hair is exceedingly fine, and of a silver colour. It is generally seen on the *Mava* tree, the fruit of which serves it as food †.

Another animal, of a kind totally different, is the Malabar *Marapatti*, which the naturalists call Serval. It lives also on trees, but cannot fly like the former, and feeds only on the coco-nut. It is a sort of polecat, which destroys poultry, and sucks their eggs. It is also a mortal enemy to serpents; and its flesh has an offensive smell ‡.

Of

* The striped tyger is properly the real tyger (*Felis Tigris L.*) The *Puli* is not the *Kuguar*, which is a ravenous animal in South America of the cat species, but the real Leopard (*Felis Leopardus L.*) The third kind, of a chestnut colour, and striped also, seems to be a species not yet known to zoologists, and very inaccurately defined. The fourth kind, of a white colour, with black spots, (*Felis Uncia L.*) is represented by Schreber in *Tab. C.*—The animals of the cat genus, both of the old and new world, are in general not yet defined and described with so much accuracy as might have been expected from the progress lately made in zoology. The Europeans, whom avarice induces to visit India, being engaged in trade or war, have neither time nor inclination for the study of natural history, which in the end would be productive of riches were it sufficiently cultivated. *F.*

† The squirrel here described is different from the *Taguan*, the *Sciurus petaurista* of Pallas, and the *S. sagitta* of Nordgren. It appears to be a kind not yet known; for the northern *S. volans*, *S. volucella*, and *S. Hudsonius*, are none of them so large. *F.*

‡ The Malabar *Marapatti* is by no means the Serval of the naturalists. The latter, as is well known, is a kind of lynx; whereas the *Marapatti* is an Indian variety of the *Viverra ichneumon*, for it is improper to make a distinct kind of the *Mungo*.—The ichneumon

Of deer there are various kinds in Malabar. *Kàla* is the common stag; *Man* is the hind; *Pulimàn*, the white spotted axis of the ancients. The roe-buck, with crooked horns, twisted like a vine branch, is called *Krshnamrgam*, and is a kind of antelope with black hair. Another kind, called in the Malabar language *Kesza*, and in the Sanscred *Robida*, is not larger than a goat, and has red hair. It is in all probability the *Antelope cervicapra* of Zimmermann*.

In Malabar there is also a great number of bezoar goats. In the mountainous districts of the province of *Maleatur* they wander about in herds; and the largest and best bezoar stones are procured from them.

The *Kuran* is an antelope with hair entirely black, which I never saw but in this country †.

The civet cat, by the Indians called *Meruwa*, is found here also. I have seen great numbers of this animal in the forests of *Cerni* and *Cidàcolam*.

The *Kirri* appears to be the same animal as that which the ancients called the Ichneumon. It is found on the coast of Malabar, and in considerable numbers. It is a mortal enemy to the snakes, which it torments till they twist themselves together, and

neumon climbs up the palm-trees and eats the fruit of them, as well as cats, mice, and particularly snakes, but especially the poisonous kind, *Naja*, called in the Portuguese *Cobra de Cabelo*. F.

* The antelopes have never yet been systematically known in a proper manner, notwithstanding the trouble which Pallas has taken, in his excellent works, to give an accurate description of them. The first here mentioned, black or brown, with crooked twisted horns, seems to be the *Orcas L.* found at the Cape of Good Hope. The second, if it be the *A. cervicapra*, has not red but yellow hair, and is larger than a goat, or about the size of the fallow-deer. F.

† The bezoar goat, *Antelope Gazella L.*—Which of the antelopes of the ancients this *Kuran Antelope* is, cannot with certainty be determined. F.

He as if in a state of torpor, when it springs upon them, and, seizing them by the neck, soon dispatches them. During this contest the snake raises up half its body, erects its crest, hisses, and endeavours to wound its antagonist; but this little animal, which is exceedingly active and sharp-sighted, finds means to avoid the threatened blow with the utmost dexterity, till the snake at last loses its strength, and resigns the victory. This contest I have myself seen more than once. The *Kirri* has fine hair of an ash-grey colour, a thick tail, a sharp-pointed snout, keen eyes, small ears, and is not bigger than a large mouse. This pretty animal is very much attached to man; is fond of playing with him; and is not soon irritated. It creeps into every hole and corner; frequently steals eggs; lies in wait for the bats and other night birds, and never allows any of them to remain in the house where it resides. In Malabar there is also another kind of ichneumon, of a red colour, and much larger than that above described, but which can never be rendered tame*.

The *Annan*, or small squirrel, which generally frequents the coco-nut trees, has hair of a whitish-brown colour, with beautiful black stripes, like the zebra, or Indian wild ass. The latter, however, is not found on the coast of Malabar.

The *Maleannan* is a black squirrel, which is found only on the highest trees †.

* The civet cat is the *Viverra Zibetha*, and *V. Civetta* L. for I am convinced that these two varieties have been unnecessarily made distinct species.—The *Kirri* is the small variety of the *Viverra Ichneumon* L. and the above-mentioned *Maropatti* is a larger. The red variety, mentioned afterwards, belongs also to this species. *F.*

† Of the two kinds of squirrel, here mentioned, one probably is the *Sciurus maximus* L. a figure of which is given in Sonnerat's *Voyage aux Indes*, vol. ii. tab. 87. The second seems to be a new animal not yet known. *F.*

The *Perciali*, or *Periciaszi*, is a large mouse, called by the Portuguese *Fossador*, because it digs every where, and occasions great devastation.

The *Cundeli* is another kind of mouse, which emits an agreeable smell *. The *Pucia*, or common house cat, never attacks the larger kinds of mice †. The small hedge-hog I never saw in Malabar; but I have seen the porcupine, in the bowels of which bezoar is said to be found. The truth of this, however, I doubt. The flesh of this animal has a bad taste, and is difficult of digestion ‡.

Of apes there are great multitudes in the forests of *Maleatur*, *Codamangalam*, *Badagare*, *Codolur*, and *Vaypur*. The small white ape is called *Vellacuranga*; and the large black ape, *natibus calvis, cauda prælonga, Coringuranga*. The latter has a large beard; and its head is entirely covered with hair. This ape is, in all probability, the *Faunus* or *Silenus* of Zimmermann. Another, with a small tail, I consider as the *Silvanus* of the same naturalist. The *Rajah-keda*, or royal ape, is of a black colour, and has a long black beard, with a ruddy countenance like a man. It is highly valued by the Pagans; because, according to their theology, it represents the deity *Hanuman*, the Pan of the ancients. Such apes run about in thousands, and defend themselves when attacked ||.

The

* These species of the mouse, according to the imperfect account here given of them, are not to be found in the system. *F.*

† It is well known that the European cats do not attack the Norway rat, *Mus decumanus* L. *F.*

‡ This kind of hedge-hog is the *hystrix*, or *Erinaceus Malaccensis*. The bezoar procured from this species of animal is that called by the Portuguese *Piedra del porco*, which was formerly sold at a dear rate, but at present is of little value. *F.*

|| The above-mentioned *Coringuranga* is without doubt the *S. Silenus* L. or the *Ouanderou* of Buffon. The other apes mentioned

The *Adibe*, called in the Malabar *Curuken*, and in the Samscred *Gembuga*, or *Kroshtàva*, is a kind of fox or wild dog. These animals in Malabar are exceedingly numerous. If a dead body be buried without the walls of a church, it is in great danger of being torn by them and devoured*.

The Malabar wolf is called *Cenna*, and has reddish hair. The wild cat is called *Kokàn*.

Besides the above-mentioned civet cat, or *Meruva*, there are two other kinds of that animal; viz. the *Malaweruva*, or mountain civet cat; and the *Naypulla*, which has a variegated skin covered with black spots †.

The feathered tribe in Malabar, as in other countries, are partly wild and partly tame. Among the latter are poultry, ducks and turkeys. The house cock, according to the Indian mythology, is dedicated to the goddess *Bhagàvadi*, and is presented at the door of her temple as an offering. In the time of infectious diseases, which the Indians ascribe to that goddess, their priests and fortune-tellers sometimes slaughter a cock on the patient's bed, rub his body with its blood, and mutter over certain forms of prayer; such, for example, as *Om bhadracàli namà*: that is, "Adoration to thee, O goddess! thou who art black and good, so be it!" or, *Hum, varàhi*

tioned by the author, for want of a more accurate description, cannot be referred to their proper place in the system. F.

* The *Adibe*, or *Adive*, is the jackal, well known in every part of the East. These animals rove about in flocks; and when one of them sets up a cry at a distance, he is imitated by all the rest who hear him. In the book of Judges, ch. xv. v. 4. the hyæna is called *Schualim*. F.

† The *Cenna* (Tschenna), with red hair, which the author here describes as a wolf, may perhaps be a yellowish coloured kind of that animal, as his *Adibe* is the real hyæna.—The mountain civet cat, *Malaweruva*, and the *Naypulla*, are without doubt varieties of the common civet cat. A few differences in colour and spots are not sufficient to make new species. F.

namà :

namà: “ Adoration to thee, thou offended, angry deity!” *Om, pancia mughi yumè*: “ Adoration and health to thee, O woman with the five visages!” *Hum varàhi namà*: “ Adoration to thee, O goddess, who art formed like a wild swine, so be it!”

The *Tarava*, or tame duck, is found in great abundance in the neighbourhood of Cochin; because in that district there are a great many rivers, where they procure nourishment. Their flesh, however, is almost unfit for food, as they devour too many pilchards. On board ship these animals are kept a long time on different food before they are killed*. An immense trade is carried on with these fowls in the maritime towns of India. It gives employment, in particular, to the Christians, Mahometans, and black Jews.

The peacock is found also in Malabar. At *Vaypur* and *Kidacolam* I saw whole flocks of these fowls. They occasion great destruction in the gardens †.

The wild cock, called *Kattucoli*, or *Kikidiri*, is a very beautiful animal. Its feathers are diversified with all sorts of colours, and have a shining appearance like gold ‡.

The

* See the note, p. 212. Lucullus caused large ponds to be dug, and to be filled with sea-water, in order to keep in them conger-eels. Some of the Romans fed these fish with the flesh of their slaves. Ducks, which eat nothing but fish, acquire a fishy taste; but when they have been again fed for some time with corn, and other things of the like kind, their flesh becomes excellent. *F.*

† India and Ceylon are the real native country of the common peacock. There can be nothing more beautiful than a flock of these animals flying in the sun-shine. This spectacle I have often seen. John Blackburne, Esq. of Oxford Hall, near Warrington, had a great number of peacocks in a park, which was at least two miles from his house, yet they often flew thither. *F.*

‡ The wild cock, found in the G.uts, and the neighbouring forests, has been fully described by Sonnerat in his Voyage to India,

The sparrow hawk, called in the Malabar language *Paranda*, and in the Sanscrit *Garbuda*, is, according to the Indian mythology, the vehicle on which *Vishnu* commonly rides. It is held in great veneration, particularly by the Malabar women; and if one of these animals snatches a fish from their hand, they consider it as a most fortunate omen.

The falcon affords the Indian warriors an agreeable diversion, for they train it to pursue game.

The raven, *Kaka*, is considered by the Indians as a symbol of the human spirit after death. It is not, therefore, surprising, that in Malabar there should be an immense number of these birds of prey, which are exceedingly troublesome to the Europeans.

The *Cembotta* is as large as the raven; but has red feathers, and eats snakes.

The *Vesbambel* is a fowl not much inferior in size to the ostrich, which devours snakes also. Father Hanxleden and Viscopio call it, in Portuguese, *Passaro de duos bicos*; for it has two bills, one of which is always filled with water. This water it procures in the plains, and preserves for a long time; as nature has assigned for its place of residence very high mountains, where scarcely any water is to be found, and from which it seldom descends*.

The

vol. ii. p. 116—125. A very good engraving of it may be seen also in plate 94. One of these birds stuffed is preserved in the Royal Cabinet of Natural Curiosities at Halle. It is a great rarity, and its feathers are remarkably beautiful. *F.*

* The falcon and sparrow-hawk were in Egypt consecrated to Horus.—As the Nays, or warriors, in the time of peace, lead a very indolent life, they commonly employ themselves in hunting, to which they train falcons. It is not improbable, therefore, that the art of falconry was conveyed from India to the Saracens. The emperor Frederic II. learned it from the Saracens and his Arabian subjects in Sicily during the time of the crusades, and wrote

The *Magnakli* is one of the most beautiful birds in Malabar. It is entirely yellow, except the wings, which are black.

The bird of paradise has a very small body, but two exceedingly long feathers in its tail*.

Pindàramcòli is the name of a water fowl, the feathers of which are blue †.

The *Umen* is a kind of geir falcon, or vulture.

The Malabar bats are almost as big as chickens. They have large wings, terrible claws, and their whole bodies are covered with hair. Their head is shaped somewhat like that of a horse. The people of Malabar use them as food, and I myself have ate of them with pleasure. Their flesh is dry, and tastes almost like that of the hare ‡.

Parrots,

wrote a book on it, entitled, *Ars venandi cum avibus*, which was continued by his son Manfredus, and which the learned Professor Schneider published at Leipzig, in 1788 and 1789, in two parts, 4to; because the first edition, in 8vo, of Augsburg, was out of print. The most valuable part of this work are the additions and illustrations of that learned naturalist; but one cannot help being surpris'd that the above-mentioned emperor should have possessed so much knowledge, and even of anatomy.—It is impossible to determine to what class the *Kaka* and *Cembotta* belong, but the *Wesbambel* is the large Asiatic pelican (*Pelecanus onocrotalus*.) F.

* The *Magnakli* is probably the *Oriolus galbula* L. or our golden thrush, which is found every where in the old world; but the Indian bird is a variety. That the small bird of paradise, *Paradisea regia* L. is to be found in the Gaults, is an observation entirely new, which requires to be confirmed by eye-witnesses; for, as far as is yet known, all the different kinds of the bird of paradise are to be found only in New Guinea, and the neighbouring islands, particularly Aru. F.

† Without doubt Buffon's *Poule sultane* (*Fulica porphyrio* L.) a very beautiful bird. F.

‡ It is rather singular that the author should class bats among the birds merely because they can fly, when they are *mammalia*. Those here mentioned are probably the same as Buffon's *Rouffette* (*Vespertilio vampyrus*, or, according to Blumenbach, *V. caninus*.) They live entirely on fruits, and are not blood-thirsty, as we might
be

Parrots, of all colours, forms and sizès, are found in Malabar in immense numbers. They and the apes are real plagues to the districts which they frequent; for they rob and steal wherever they come.

Càda is the name of the Indian quail.—The snipe is found in the marshy districts of *Ciranga* and *Puducurici*.

In the Gauts there is a kind of black-bird, the body of which is totally black; but its head is covered with a hood of a bright yellow colour, which represents a small crown. This bird, on account of the excellence of its song, is held in the highest estimation by the inhabitants*.

Ciula is the wood-pigeon with greenish feathers; *Ciangalli*, the turtle-dove; *Koca*, the crane. The flat parts of India swarm, as one may say, with these animals.

The *Gnara*, or *Garça real*, is a kind of ibis, but larger than the crane. The Indians, however, entertain no particular respect for these birds; but they do not drive them away from their rice fields, which they frequent in large flocks, and destroy the insects and other vermin.

One of the most remarkable birds in India is that

be induced to believe from Gmelin's assertion in *Linn. Syst. Nat.* ed. xiii. In this respect they are confounded with the real Vampyre of Surinam (*Vesp. Spectrum*.) This Vampyre exhales a very disagreeable smell, and is not eatable; but the former may be eaten, and are used as food by the natives of New Holland. They are accustomed to suspend themselves in the day time by the large hooks of their wings from the *Cesuarina* trees. I brought down six of them at one shot in the island of Amsterdam (*Tonga-Tabu*), and several more remained dead on the tree; for there was an immense multitude of them together. *F.*

* This black-bird is the so called *Mayno*, or *Mayna* (*Gracula religiosa L.*) Numbers of them may be seen in England, particularly in London. They are brought from India and the Philip-pines, because they pipe exceedingly pretty; are easily taught; learn whole tunes, and even imitate words. *F.*

Q

called

called in the Malabar language *Olamàri*, in the Hinduee *Bajà*, and in the Samscred *Berbera*. It is of the size of the European sparrow, or at least not much larger. This bird constructs its nest in a very curious manner, with the long fibres of plants, or dry grass; and suspends it by means of a kind of cord, nearly half an ell in length, from the extremity of an exceedingly slender branch of some tree, in order that it may be inaccessible to snakes and other animals which might destroy its eggs or its young. This hanging nest, though agitated by the wind, is so strongly secured that it never sustains the least injury. The interior part of it consists of three neat apartments or divisions. The first, which forms the forepart, is occupied by the male; the second is destined for the female; and the third contains the young. In the first apartment, where the male always keeps watch while the female is hatching the eggs, a little tough clay is found stuck against one side of it, and in the top of this clay a glow-worm, which serves to afford light in the night-time. These birds feed upon insects. Their head and feet are yellowish; the body is of a dark yellow, and the breast is whitish. They chiefly frequent the coconut trees, in which I observed the greater part of their nests *. I had five of them in a chest, which I was desirous of carrying with me to Europe; but as they occupied too much room, I was obliged to leave them †.

Among the amphibious animals of this country, are the *Nirna*, or Malabar otter; the *Nirpucia*, a kind of water-cat; and the *Nirudumba*, a water sala-

* See a description of this bird in the *Asiatic Researches*, vol. ii. p. 109.

† The *Bajà* or *Berbera* is the gros-beak of the Philippines (*Loxia Philippina* L.) already described by Brisson. A great many of these nests are brought to Europe. F.

mander,

mander, called by the Portuguese *Talagoya de agoa*. The salamander properly so called, which is a large black lizard, from three to four palms in length, known by the natives of Malabar under the name of *Udumba*, is found only in the woods. Its flesh has an exquisite taste, forms a wholesome kind of food, and is much relished by the Indians. The water lizard is of a black colour also, but not so large.

The *Cicanni*, or *Scinco*, is a small crocodile, or rather large lizard, four or five palms in length. It is of a dark brown colour, and found for the most part in ponds or other stagnant water not far distant from palm-gardens and rice-fields: but it is sometimes seen on land, and consequently belongs to the class of amphibious animals.

The *Mudela*, or proper crocodile, which is also an amphibious quadruped, is of all colours. It eats not only fish, but also dogs, calves, and other animals; and even men, if they approach too near it. Almost all the rivers in Malabar are full of these monsters. I have seen several of them which were larger than a wild ox or buffalo. Some of them are of a brown and greenish colour; others brown and bright red; and the most of them are larger than the Egyptian crocodile, which appears to me to be longer, but not so thick. The crocodile belongs to the sacred animals of the Indians, and has particular temples erected to it. Formerly, a person accused of any crime was made to walk, in the presence of the Brahmans, through a river frequented by a *Mudela*. If he got through in safety, he was declared innocent. The *Mudelas* are caught by means of an iron hook, to which a piece of flesh is fastened. When the animal is hooked, it is dragged to the bank with a strong rope. Neither the crocodile nor the tyger ever attack man till pressed by

hunger ; but this is not often the case, as they are accustomed to eat a great deal at one time. In the head of the *Mudela* is found a yellow kind of musk, which emits a strong smell, and which is used by the Pagans for painting the sacred marks on their forehead. The following anecdote may serve as a proof how much these animals are to be dreaded. A woman in the eighth month of her pregnancy, being one day busily employed in washing at the river *Edacoci*, a crocodile approached her imperceptibly, which it could do with the greater ease, as these animals always swim with their head raised only a very little above the surface of the water. As soon as the monster got within reach, he made a sudden spring at the poor naked woman, and tore the unborn child from her body. She was immediately conveyed to a neighbouring church ; but she soon after expired. The large crocodile is called, in the Sanscred language, *Shishumàra* ; the small one, *Cumbhira* ; the otter, *Udru* ; the tortoise, *Curma Camada*, or *Caciàba* ; and the salamander, *Gòdha*. Those who wish to study the natural history of India, must make themselves acquainted with these names *.

* The Indian crocodile (*Lacerta Gangetica*,) has very long narrow jaw-bones, and is easily tamed. It is very remarkable that the crocodile is held sacred in India, as it formerly was in Egypt. Some of the Malays, for instance, at Batavia, are so superstitious as to imagine that such a crocodile is their brother or sister. They endeavour, therefore, to save some of their provisions, that they may every day carry food to the crocodile, which approaches at their call. F.

CHAPTER X.

Seas, Rivers, Vessels used for Navigation, Fish, Shell-fish, and Serpents in India.

THE whole sea-coast from Surat to Cape Comari is inhabited by fishermen, who, because they belong to the despised or rather lowest casts, dare not settle in the interior part of the country, and are consequently obliged to construct habitations for themselves on the sea-coast, or in the neighbourhood of harbours, rivers, and other streams of water. These people are almost all Christians; a small number of them only are Pagans and Mahometans. The latter were induced to embrace Mahometanism by the Arabs, who established themselves there in the eighth and ninth centuries; the former were converted to the Christian faith by the Franciscans, Dominicans, Jesuits, and bare-footed Carmelites. As most foreigners who visit India travel along the sea-coast, and have no opportunity of going far into the interior parts, they form an opinion of the country and its inhabitants from the manners, customs, laws, peculiarities, and fabulous relations of these fishermen. Hence the unfounded, ridiculous, partial and insipid tales respecting the Indians, which have been spread throughout all Europe. The *Mucarèr* (fishermen, or, according to the literal meaning of the word, people who dive under water), *Paravas*, *Ciànas*, *Tupasis*, *Mestizes*, *Creoles*, and other inhabitants of the sea-coast, are certainly incapable of giving any authentic information respecting India; as

they never saw the interior part of the country, and dare enter into conversation neither with the nobility nor the Brahmans. This regulation is founded on the religious system and political constitution of the Indians.

The sea, in the Sanscrit language, is called *Samudra*, *Abdhi*, *Sàgara*, *Arnavà*, *Ambudki*, and *Udadhi*; but, in the Malabar, *Cadel*. According to the poetical fables of the Indians, there are in this world *Sapta Sàgara*, that is, seven seas. The first, named in the Sanscrit *Kshiròda*, consists merely of milk; the second, *Lavonòda*, of salt; the third, *Suroda*, or *Sura*, of coco-nut juice; the fourth, *Dad-bimariòda*, of water which separates itself from the four milk; the fifth, *Iksùda*, of water from the sugar-cane; the sixth, *Svavduda*, of fresh water; and the seventh, *Navanidambudki*, of fresh butter. In the centre of these seas lies the island *Gembhu*, that is, the globe which we inhabit. The English have promised to explain this allegorical system in the third volume of the Asiatic Researches; and I shall not therefore, dispute with them that honour.

The Brahmans are not ignorant that the sea, under the equator, is much saltier than towards the poles; but they explain this physical phenomenon by a very ridiculous fable, for they say that *Ceshy-aba*, one of their *Munis* (who is nothing else than the star which we call *Canopus*), lets his urine fall into the sea under the equator, which is never the case in the neighbourhood of the north pole. The real cause why it was established by the all-wise Creator of the world, that the sea at the equator should contain a greater quantity of salt than elsewhere, and that it should be exposed to greater agitation from its flux and reflux, and also from strong currents, winds and storms, was undoubtedly to prevent the atmosphere from being corrupted and impreg-

nated with infectious vapours in so hot a climate, and to render that part of the world as agreeable a residence for man as either of the poles, where, on account of the severity of the cold, no corruption can take place.

The principal and most remarkable rivers in India are the *Ganga* or *Ganges*; the *Sindhu*, which the Europeans very improperly call the *Indus*; the *Jamunà*, called improperly also by the Greeks and the Romans the *Jomanes*, or *Djemma*; the *Rèvâ*; the *Sbaravadi*; the *Vaitravadi*; the *Ciandrabbàga*; the *Sarayuvâ*; the *Sarasuadi*; the *Devi* or *Deva*; the *Caveri*, and the *Collàru*. All these Samscred-Indian appellations have been corrupted by foreigners. Those not acquainted with the original languages of India must be much bewildered when they cast their eye on the maps of India. To be convinced that the above names have been totally disfigured, one needs only look at D'Anville's *Antiquités Géographiques de l'Inde*, or Tiefenthaler's and Rennel's maps.

The importance of this point, which tends so much to throw light on the history of India, makes it necessary for me to correct the errors of these writers. The Brahman book, *Amarasinha*, which the Indians hold in high esteem, according to the testimony of Sir William Jones, Wilkins, Anquetil du Perron, and Davis, contains, besides other things, in the division entitled *Samudravargga*, a description of the principal rivers in India. The author begins with the Ganges, which in the Samscred language is distinguished by the following names: *Ganga*, *Vishnuvadi*, *Gebnutanayà*, *Suranimnaga*, *Bhaguirathi*, *Tivròda*, *Bhishmasù*. After these come the names of the river *Jamunà*; which are, *Jamunà*, *Càlini*, *Suryatanayà*, *Sbamanasuasà*. Then those of the *Rèvâ*; viz. *Rèvâ*, *Naminadà*, *Somolbbavà*, *Mèg-*
bala,

hala, Canyagà, Karatoyà, Sadanirà-bahudà, Saidava-hini. These Sanscrit names are accompanied with the following Brahman observation, written in the common dialect of Malabar: *Vindyattinzeluina purapetta Revajede per*; that is, names of the river; *Rèvâ*, which has its source in, and springs from the mountain *Vindkia*. We next find the names of the river *Sarajuvà*; viz. *Shududri, Shadrada, and Sarajevà*, with the following gloss: *Himavàngueluina purapetta Sarayuvinde per*; that is, names of the river *Sarayuvà*, which has its source in, and flows from the *Hima*. And after these the names of the river *Dèva*; viz. *Vipâskâ, Vipal, and Dèvc.* On this occasion the Brahman glossographer says: *Sankjattinzeluina purapetta Dèvadajede per*; that is, names of the river *Dèva*, which has its source in, and flows from the mountain *Sankya*. The names of the next five most remarkable rivers are then mentioned; viz. *Sbaravadi, Vetravadi, Ciandrabbagà, Sarafvadi, and Caveri*; but not a word is said in the gloss respecting their origin. All these different appellations are contained in three Indian manuscripts, which I have now before me. I must, however, observe, that there is no gloss in the Sanscrit text of the *Amarasinha*, which is written in *Sblogas*, or distinct paragraphs; but it is found in all the other Sanscrit manuscripts of this work, which the Brahman literati have explained word by word. I have in my possession a copy of this kind, written on palm-leaves; and that it is genuine, no one who understands the Brahman characters will entertain the least doubt. It is evident that the above passage, which I have quoted from the *Amarasinha*, is of the utmost importance; for it makes us acquainted with the sources of the three largest rivers in India, which have hitherto been confounded by geographers. This will appear from what follows:

I. Some

I. Some consider the Ganges as the *Sarayuvà*, which Anquetil du Perron calls *Sarjou*. Instead, therefore, of distinguishing two large rivers, they mention only one, and give it the name of the Ganges. This great error is observed in all the maps of India. Father Tiefenthaler is the only author who has avoided it. De l'Isle, for example, in his *Carte des Indes à Paris* 1781, makes the Ganges and another river take their source from one lake, and says: *Rivière qui sort du même lac que le Gange; elle arrose le Royaume de Thibet*. He then shews how the Ganges directs its course through India; but does not speak a word of the *Sarayuvà*, which, however, is one of the large rivers of that country.

II. Father Tiefenthaler and Anquetil du Perron were the first who made a distinction between the Ganges and the *Sarayuvà*; who assigned to each of these rivers a different source, and traced out their proper courses. It is, however, here worthy of remark, that the *Brahmaputra* ridge of mountains, in which these two geographers make the *Sarayuvà* or *Sardjou* take its rise, is called, in the before-mentioned *Amarasinka*, the mountain *Himala*. We thence find that the Ganges is quite a different river from the *Sarayuvà*; and we at the same time learn the real situation of the mountain *Himala*, the *Imaus* of the Greeks; for, according to Tiefenthaler's map, the *Sarayuvà* has its source in the latitude of 35° north, and the longitude of 78° ; but according to M. De l'Isle's map, in the latitude of 34° , and the longitude of nearly 100° . We observe farther, that the two appellations of the same river, which the old Brahman catalogue in the *Amarasinka* calls in the Sanscred language sometimes *Sarajuvà*, and sometimes *Shadrada*, have been changed into *Sardjou* and *Gagra*.

III. Tiefenthaler and Anquetil make, of the two streams *Sarayuvà* and *Dèva*, only one, as may be seen in the before-mentioned map. This is a very gross error; for, according to the book *Amarcsinca*, the *Dèva* not only has a different name, but a totally different origin. This river takes its source in the mountain *Sanhya*, and in the Sanscred language is called also *Vipasha* and *Vipal*; both which appellations belong to the *Dèva* alone, and consequently cannot be given to the *Sarayuvà*.

IV. We find likewise that the *Rèva*, which others very improperly call the *Ravi* or *Revi*, flows down from the ridge of mountains called *Vindhya*. These are the *Vinidi Montes* of Strabo and Ptolemy, which were seen at a distance by the troops of Alexander the Great. Hence there is reason to conjecture, with some degree of probability, that Alexander, though he crossed the *Rèva*, did not penetrate so far as the *Jamunà*. Had the case been otherwise, this river would have been mentioned, by historians, among those which Alexander's army passed; for it was exceedingly well known to the ancients under the name of *Jomanes*. But, as they observe perfect silence in this respect, it may with certainty be admitted, that the Macedonian hero, whose deeds have been so highly extolled, saw and reduced to obedience only a very small part of India.

V. The word *Sindhu*, in the Sanscred language, signifies the sea; from which it appears, that this appellation does not properly belong to the whole of the river called the *Sindhu*, *Sandus*, *Indus*, and *Hendo*; and that it can be applied to it only where it discharges itself into the sea. In the old Brahmanic writings this river is called the *Rèva*; for towards the north east, in the latitude of 30° north, and the longitude of 34° , the *Rèva* forms the principal stream of the *Sindhu*. It does not flow from
Thibet,

Thibet, nor from the mountains *Imau*, *Parvada*, or *Parapomiso*, as some pretend, but from the *Vindhya* mountains, lying in the latitude of 34° , and the longitude of 94° . These mountains, however, are to be found neither on De l'Isle's map, nor in that of D'Anville.

VI. In the last place, we here see that in the Sanscred language the *Rèva* is distinguished by several names, which geographers have considered as belonging to so many different rivers, and therefore they have mentioned a considerable number which never existed. Thus M. De l'Isle speaks of a river in the latitude of 25° , to which he gives the name of *Dimadee*. He has been led into this mistake by the corrupted orthography of the word *Namada*, an appellation given to the *Rèva*, and which means that river alone. Such is the case when writers do not understand the languages of India, and are not able to procure accurate information by reading Indian works! The Sanscred names of the principal Indian rivers may be found, however, in Biscop's dictionary. The *Rèva*, *Jamunà*, *Ganges*, *Sarayuvà*, and *Caveri*, are considered by the Indians as sacred; and, according to their belief, purify from their sins all those who bathe in them.

The different kinds of vessels employed for navigation on the coast, and in the rivers of Malabar, are the following:

1st, *Candimaram*. It consists of two pieces of wood closely joined, and strongly fastened together. With this frail and simple vessel the Indians venture even out to sea. It is indeed often overset; but, as the person who directs it rows quite naked, and on his knees, he soon clammers back into his *Candimaram*, and escapes the fury of the waves*.

2d, *Toni*,

* These *Candimarams* are, by the English sailors, called *Catamarans*.

2d, *Toni*, *Mangi*, or *Vallam*. These are canoes, which consist of the trunk of a tree made hollow.

3d, *Ciangada*. This is the name given to a certain number of planks joined together so as to form a kind of raft.

4th, *Cemboca*. Is a broad boat or wherry, perfectly flat at the bottom.

5th, *Pàrram*. This is also a kind of wherry, nearly of a square form, and so narrow at the top that the aperture through which people enter it is scarcely a foot in diameter. These vessels are built on this construction, because they are employed for transporting the *nella* and other articles, which would be infallibly spoiled if the sea-water should find admittance into them.

6th, *Koppel* or *Padava*. This is the name given in the Malabar language to large ships which have from two to three masts, and are furnished with anchors, ropes, and sails. In the Sanscred language they are called *Nau*, *Pèda*, and *Janapàtra*.

The observation often repeated, that the Indians make little use of nails or iron-work in building their ships, is perfectly just. They can, indeed, dispense with both; for they join the planks together with the greatest ingenuity; pay the seams with different kinds of dissolved gum; and fill them up with the fine fibres of the coco-nut tree, so as to be impenetrable to the water. On the outside they daub them over with oil procured from pilchards and other fat substances, which render the wood smooth,

marans. Some of the islanders in the South Sea venture out to fish in another manner. Two long bundles of the boughs of trees supply the place of a log of wood, and some tie into bundles of the like kind canes or reeds. Several of these are united together in strata placed cross-wise; and sometimes the person who directs this frail vessel ventures to add to it a mast, and a sail formed of a mat. All vessels of this kind the English distinguish by the corrupted Indian word *Catamarans*. F.

and

and at the same time defend it from the saline particles of the sea-water, and from being destroyed by worms*. The properties of the magnet are at present as well known to the Indians as to other nations; but that they employed the compass in very early periods, is much to be doubted. It is probable that they then directed their course at sea by the monsoons, and the motion of the heavenly bodies. Many of the Arabs, however, still venture to cross the open sea to India without the help of the compass. And, indeed, when it is considered that the Indian sea during one half of the year is perfectly calm and still—that the sun remains only a short time below the horizon—that the nights are exceedingly serene, because the brightness of the stars

* All uncultivated nations formerly built, and still build their ships without employing sometimes a single nail. Vessels of this kind are still constructed at Archangel. In Arabia the planks of ships were sewed together. See Plin. *Hist. Nat.* lib. xxiv. c. 40. and *Arriani mare Erythraeum*. The latter calls these ships *Madarate*. Niebuhr saw a ship of this kind from Oman, which was called *Tarad*. These vessels and their name have been therefore preserved these 1700 years; for the syllable *ma* is a *formativum nominis*, and *Darate* and *Tarad* have a great affinity, or are the same word. In Otaheite also, and the neighbouring islands, all the ships, or rather large war-boats, have their planks sewed together, and the seams are filled up with the fibres which surround the coconut, in the same manner as our ships are caulked with oakum. Among the dissolved gums with which the seams between the planks are daubed over in India, we are no doubt to reckon resin. As far, however, as I know, the *Tschinam*, which consists of coconut oil, fresh lime burnt from muscle shells, and other ingredients, is principally used for this purpose. It is well known, that, for some time past, large ships have been sheathed with copper, to prevent them from being pierced by the sea-worm (*Teredo navalis* L.) or the bottoms of them are daubed over with a particular mixture of tar and pounded glass. It has lately been discovered in England, that tar made from pit-coal is the best for withstanding the sea-worm. Oil of pilchard is here recommended for the same purpose; and indeed it would be worth while for some of the maritime nations of Europe to make experiments with it. F.

is never obscured by thick vapours or clouds—that the wind blows invariably from one quarter, and that the currents never change their course, it will readily appear that such a passage may be attempted and happily effected without the help of that useful instrument.

The Indians are abundantly supplied with fish of all kinds. The whale, which they call *Cadelàna*, that is the sea elephant, is not uncommon in these seas. It may be frequently seen at Cape Comari, and on the neighbouring coast. Some years ago a whale was driven by the tide into the river at Cochin; and as it remained there till the ebb-tide, it was not able to return. It, therefore, proceeded up the stream; but it soon got into shallow water, and was killed by the Indians.

The *Souffleur*, a large fish of the like kind, is called in the Malabar language *Turàva*. It received this name because it always spouts up water through its nostrils, so that it rises as if from two springs. It is said to be a great enemy of the whale. For farther particulars respecting it I shall refer the reader to a work of the celebrated Professor Schneider, published at Leipzig in the year 1795, under the title of *Collections towards a Natural History of the different kinds of Whales*. The author describes there all the species of this fish, together with their distinguishing characters and properties*.

* The *Souffleur* is the *Delphinus Orca L.* Because it is often seen at the northern Cape of Europe, the fishermen gave it the name of the *Nordkaper*. A figure and description of it may be found in the *Phil. Transf.* vol. lxxvii. p. ii. tab. 16, 17. I am rather surpris'd that the author should have been so soon acquainted with Professor Schneider's work which did not appear till 1795, and that he makes no mention of John Hunter, whose observations on whales were translated from the *Philosophical Transactions* by my learned countryman Schneider, who added to them very valuable and useful notes. F.

The

The *Wallrus*, the isinglass-fish, and the sturgeon, are not found in the Indian seas.

The *Cadapami*, or sea-swine, is called so with great propriety, as it has really a snout like that of a swine. Its flesh is tough, oily, and difficult of digestion; and for that reason is not much used by the natives of Malabar.

The sea-horse, called in the Malabar language *Cadelcudira*, the hippopotamus of the ancients, is also seen sometimes in the Indian seas.

The *Tirada*, is the well-known salmon, a delicate fish, which frequents the sea, as well as the streams and rivers. It is caught in such abundance in Malabar, that I have often purchased from four to six pound of it for two Cochine.e *Panam*, which are equal in value to about four Roman *Bajocchi*. At this rate three men for a *Paolo* may procure a day's maintenance, even including rice.

Pilchards are caught in such immense quantities on the coast of Malabar, that the Indians often do not know how to employ them. They feed their ducks, dogs, and swine with them; and even mix them among the dung used as manure for their coconut trees. Were not the Indians too lazy to salt these fish, they might carry on a very considerable trade with them*.

Muri, or oysters, are exceedingly plenty in the rivers near Cochin and Collam. I have often purchased 300 of them for a *Panam* (about six-pence

* The author seems not to have known that the salting of provisions, and particularly fish, in hot climates, is attended with great difficulties. The fishermen are often detained at sea by the wind and tide; their fish, in that case, are injured by the heat of the sun, and, if salted, spoil much sooner. Besides, salt not mixed with too much cathartic salt is necessary, and that is not at all times to be procured. F.

sterling.)

sterling) They are fished up in the same manner as the pearl muscles. The fishermen repair to a place where the sea is not too deep, and make fast their canoes to two posts. One of them then ties a rope round his body, and dives under the water with a basket. When he has filled his basket with oysters, he makes a signal to his companion, who remained in the canoe, to draw him up; and while he is doing so, the one who is bringing up the oysters assists him by clambering up one of the posts.

The *Palagamim*, or sea-bream, is of a shining colour like gold, but has a bad taste.

The *Neymin*, or oil-fish, is from three to four palms in length, and has an excellent taste, but is somewhat difficult of digestion. The *Karimim*, or stone-fish, appears to me to be the European sea-bream.

The *Ayla*, called in Portuguese *Cavala*, has a good taste when fresh; but, when salted, becomes like the herring.

The Indian eel is very delicious; but too fat, and consequently difficult of digestion.

The *Tirandi*, or roach, has an exceedingly good taste, though not nearly so large as the roaches sold at Rome.

The *Anicannen* and *Kölen* are both small fish of a bad quality.

The tench, pike, and mackarel are also caught on the Malabar coast; but I do not find their names in Father Hanxleden's dictionary.

The *Ettamin* is in all probability the red sea-bream.—Soles and flat fish are no where so good as at *Collam* and *Angenga*.

The tortoises, which inhabit the sea, as well as the rivers, are here of considerable size. I have seen some of them which weighed forty pounds. The
people

people of Malabar, however, do not eat the tortoise; and if one of them enters a house, they consider it as a bad omen.

The Xiphias, or sword-fish, is caught in great abundance in the Indian seas.—The barbel is found only in rivers which the water of the sea never enters.

Crabs, called in the Malabar language *Gnanda*, and in the Sanscrit *Carchidaga*, are poisonous in October and November; for about that period the poisonous aquatic plants, such as the blue tithymal, or wolf's milk, grow up; and as these animals feed upon them, they are rendered so poisonous as to occasion death to those who eat them. It would be therefore proper, that in Malabar, as is the case in the Isle of France, a law were made to prohibit crabs being caught during these two months. M. Passavant the Danish factor at Calicut, Father Louis Maria à Jesu, now a bishop, and myself, once happened to be in company, and to eat of these animals. The other two gentlemen each ate two of them; but I contented myself with one. Three hours after, M. Passavant became pale as death, and was seized with so violent a vomiting, that we absolutely thought he would have expired. Father Louis Maria was attacked with vertigo; all the veins in his body were swelled; his face, lips, and hands became blue, and he experienced an oppression at the heart which threatened to prove fatal. I immediately gave him some theriac, which the missionaries generally carry about with them, and sent for a barber to bleed him. In regard to myself I was seized with a giddiness and vomiting, the latter of which I endeavoured to provoke. This accident, and others of the like kind, which frequently happen in this country, ought to serve as a caution to those who travel through Malabar; not to eat crabs there during the summer months. The case is the same with some kinds of fish.

At Cochin and the neighbouring districts the water also is exceedingly unwholesome. The natives of Malabar are not so fond of springs as they are of their *Colam* or ponds, from which they draw the water they use as drink. As it, however, contains too much marine salt and calcareous particles, if it be not properly filtered, it gradually produces such bad effects on the body, as to make the feet of those who drink it swell up in an extraordinary manner. I have seen some of these people whose legs were as thick as the body of a full-grown man. The most beautiful women at Cochin have sometimes feet like an elephant*. Rich people cause their water for drinking to be brought, for the most part, from the *Feira d'Alva*, which is very pure, and has an excellent taste.

When a Malabar king, prince, or great man dies, the *Mucaver* must for some time give over fishing; and, as a signal that it is then prohibited, branches of trees are always stuck up here and there on the banks of the rivers. They are generally suffered to remain eight or ten days, in order that the soul of the deceased during that time may choose for itself a new habitation in the body of some fish.

SHELL-FISH.—The sea hedge-hog is found at Collam, and other places on the coast; but it is much larger than at the Cape of Good Hope and the Isle of France. These animals adhere so fast to the rocks and stones, that it is almost impossible

* I have seen these so called elephant feet more than once in Otaheite and the neighbouring islands. They were hard to the touch, and sometimes red, though they were often of the natural colour, and like the rest of the body. The patients were able to walk without feeling much pain from the swelling. I had not an opportunity of observing whether this disease originated from the water. I am, however, of opinion, that it was occasioned by catching cold after violent heats, and by intemperance in eating; for the principal *Eribs* only were attacked by it. F.

to detach them. On one side they are covered with black, sharp prickles, which serve them as a defence against their enemies; on the other is observed a round smooth aperture, which supplies the place of a mouth, and through which, by means of a few tender hollow fibres, they receive their nourishment. When they are sated with food, they attach themselves to the rocks with these fibres so fast that a knife is necessary to disengage them. When they are desirous of removing from one place to another, they use their prickles instead of oars, and swim along the surface of the sea with great ease, so that they almost have the appearance of black balls.

The sea-star is found in great abundance in the ocean to the east of Cochin. These animals, like other kinds of fish, form themselves into a sort of society; for it is very rare to see one of them alone. They swim in shoals at the surface of the water, and always direct their course according to the wind: their movement, however, is scarcely perceptible. They have a few small suckers, through which they receive their nourishment, and which they contract as soon as they are touched. Their stomach, from which the nourishing juices are conveyed to the smallest vessels, is probably in the centre of their body, where all their points are united. They have neither eyes nor mouth; but a most delicate sense of feeling, which supplies the place of sight.

On the rocks near the sea there are found also a kind of testaceous animals called in Italian *Ballani*, which are of a flesh colour, and have an excellent taste. Their shell has the form of a half-blown tulip.

The pipe coralline, *Tubipora*, has almost the appearance of a leaf covered with prickles.—At Col-lam there are found also various kinds of Turbinites.

SNAKES.—The commonest, though not the most poisonous kind of these animals, found in Malabar, is the *Nallapamba*, that is, the beautiful snake. It is so called, because it has hanging round its neck two pieces of skin, which shine like a pair of spectacles, and which it can extend over its head like a hood or cap. Of this snake there are several varieties. One has a complete cap at both sides of the head, and is called *Padamuliaven*: another is furnished with this cap only on one side, and is called *Ottapadaven*. A third kind has a complete cap, but is much smaller than the other two, and is the most poisonous of all. When these snakes attack a man, or fight with the *Kirri*, they raise themselves up in a perpendicular direction; turn round on their tail, whistle, move the upper part of their body from side to side, and in that manner endeavour to wound their antagonist. Some of these snakes are from three to four, others from six to eight palms in length; but the smallest, which the Indians call *Caytolacurungni*, is, as already said, the most poisonous. A person bit by it dies generally in three or four hours; but this depends on the place where the wound has been inflicted, whether in any of the nobler parts of the body from which the poison is conveyed sooner to the heart. With theriac of Poitiers, and the antidote of Madura, I have cured more than fifty persons who had been bitten by serpents of this kind. When I took charge of such patients, I caused them, above all things, to be kept under a very warm covering, and both the doors and windows to be carefully shut, that no cool air might touch them. As I knew from experience that the poison communicates to the blood a deadly coldness, by which it is curdled, I made my patients frequently drink warm water, and gave them two or three doses of theriac or the Madura antidote.

If a perspiration followed, and if their breathing became freer, I continued the same treatment, making them take theriac and warm water. If the whole mass of the blood, however, was already infected, my method of cure failed, and the patients infallibly died. The previous symptoms were blueness of the lips and around the eyes; the face became of a dark brown and white colour, and all the limbs turned rigid. The most effectual remedies which can be used in such cases are, eau de luce, and caustic alkali. These spirituous things, however, are difficult to be procured in India; because they soon evaporate, and cannot be preserved. The natives of Malabar generally employ the *Alpam* root, and pulverised *Amelpori*: they also bind up the wounded part, and cauterise the wound with a red-hot iron. The latter process is of little or no use; and for that reason this poison proves mortal to so many people, who might perhaps be saved by a different treatment.

The description given by the ancients, of the aspis, agrees exceedingly well with this serpent, and there is reason to conclude that it is the same animal *. The wild swine, and different kinds of fowls, however, eat them; but they always leave the head.

* The snake, respecting which the author here says so much, is the well-known spectacle-snake, *Coluber Naja L.* called in the Portuguese, *Cobra de Capello*. An account was published, some time ago, in the Philosophical Transactions, by an Englishman, that he had cured several persons, bitten by the *Naja*, with volatile alkali. In five minutes after a person has been bitten, a locked jaw takes place. From 30 to 40 drops of spirit of hartshorn must, therefore, be immediately administered in water; the mouth must be forced open, if necessary, and the dose, in the course of a little time, must be doubled. Death ensues in two or three hours if no remedy be applied, and all the limbs become stiff, as the author says. I, however, doubt whether the *Naja* be the aspis of the ancients.

F.

It is not improbable, that the *Kirri* destroys this snake, because it sucks eggs in the same manner as it does, lies in wait for mice and bats, and consequently deprives it of its food; but, when killed, the *Kirri* is satisfied, and leaves it untouched. It may be rendered as tame as any domestic animal, if a little milk and sugar be daily placed before it, as is done in Malabar. It comes then every day at certain hours to eat its food; never offers the least injury to any one; and suffers itself to be taught various tricks. I saw this pastime several times, in the house of the *Pennicare* at *Verapole*, and was no longer astonished at the art of the ancient priests, who are said to have been acquainted with the method of taming snakes also. When these snakes arrive at any place where there are a great many poultry, they unite together, and range themselves in order of battle against the enemy. In this respect they seem to be guided by the same instinct which induces the buffaloes, as soon as they discover a tyger, to form themselves into a circle, with their hind parts squeezed close together, and thus to present their horns to the ravenous animal. This snake is fond of frequenting gardens where there are pine-apples, by the smell of which it seems to be attracted. On the other hand, all snakes, without exception, fly from burning sulphur, and from all plants, roots, and vegetables which emit a strong smell.

Another poisonous snake is, by the natives of Malabar, called *Velliketten*, or *Vallumi*, and by some of the Europeans the ringed snake, because it has several white rings around its body. It is, however, only two palms in length, and as thick as the finger, but exceedingly poisonous. People, therefore, cannot be too much on their guard against this animal, for it enters sitting apartments, and
creeps

creeps not only under tables and chairs, but even under the beds.

The spotted snake, called *Maudali*, is totally different from the *Anelli*, with which it is confounded by Father Vincentius à Sancta Catherina, who has given a description of it in the eighth chapter of the fourth book of his Voyage to the East Indies.

The snake *Ettadimuken* is called by the Portuguese *Cobra de oito passos*, because it always contracts itself together, and then springs forwards eight paces.

The *Cerattapàmba*, that is, the springing snake, is of a small size, perfectly white; always holds its head erect, and, when it moves, forms its body into a bow. I found snakes of this kind on the mountains of *Maleatur*, where they conceal themselves under the fallen leaves.

Tevi is the name of a beautiful, small, striped snake, which hurts nobody. When one of this kind is killed, a great many of the same species resort to the place, and remain in the neighbourhood till their dead companion is removed. However incredible this circumstance may appear, it is certain that an instance of it occurred at the seminary of *Ambalacatti*, in the presence of at least thirty persons. I have several times been on the point of killing one of these snakes; but the Christians, as well as Pagans, always requested me for Heaven's sake not to do it, else it would be impossible for them to remain in their houses, on account of the great number of snakes which would assemble from all quarters, and which they would not get rid of for several days. I shall leave it to naturalists to explain this singular phenomenon.

Malapàmba, or *Perimpàmba*, the mountain-snake, found in the Gauts, is altogether of a dark-brown

colour; from thirty to forty feet in length, and as thick as a fed ox. It has no teeth; but it devours dogs, deer, cows and other animals, which it seizes by twisting itself round their bodies. The existence of this monstrous animal is beyond all doubt; for some of them have been seen at *Vaypur*, *Cagnarapalli*, and other places. Sometimes they are swept down from the mountains by the violence of the streams. I myself caused a snake of this kind to be caught, and sent it as a present to M. de l'ermier. It was fifteen feet in length. If a person takes a spoonful of the fat of this snake, and drinks warm water afterwards, it expels the leprosy. I have in my possession a bottle filled with it.

The *Irutalakuszali* is a snake with two heads, whatever Charleton and others may say to the contrary. In Portuguese it is called *Cobra de duas cabeças*, and in Latin the *Amphisbæna*. M. Rosier, the commandant at Collam, shewed me two snakes of this kind, which he preserved in a glass jar. I saw one of them also in the mountains of *Maleatur*. It is a palm or a palm and a half in length; has the colour of withered leaves; and does not, like other snakes, creep straight forwards, but always rears one of its heads, and makes an arch with its body when it moves. Its bite always occasions a tumour filled with venom; but the poison acts very slowly, so that it is seldom or never too late to apply a remedy*.

* The *Amphisbæna* of the system has not two heads, but is of equal thickness at the head and tail; so that it appears as if it could advance both ways. There are, however, real two-headed snakes; at any rate, some of that kind have been seen in America. This monstrosity is perhaps transmitted by generation, as the *monstra per excessum* in the families of *Rube* and *Calleja*, whose descendants have more than five fingers and toes. It can be determined only by accurate anatomical and physiological examination, whether these two-headed snakes form a particular genus. F.

The

The most poisonous and most dangerous of all the Malabar serpents is called the *Rudhiramandali*. This Sanscred word implies that it is spotted, and that its poison forces the blood from the bodies of those whom it wounds; for *Rudhira* signifies blood, and *Mandali* ornamented with spots. The dreadful effect of its poison is described by Lucan in the following lines:

Deeply the fierce *Hæmorrhœis* imprest
 Her fatal teeth on Tullus' valiant breast:
 The noble youth, with Virtue's love inspir'd,
 Her, in her Cato, follow'd and admired;
 Mov'd by his great example, vow'd to share,
 With him, each chance of that disastrous war.
 And as when mighty Rome's spectators meet
 In the full theatre's capacious seat,
 At once, by secret pipes and channels fed,
 Rich tinctures gush from every antique head;
 At once ten thousand saffron currents flow,
 And rain their odours on the crowd below:
 So the warm blood at once from every part
 Ran purple poison down, and drain'd the fainting heart;
 Blood falls for tears, and o'er his mournful face
 The ruddy drops their tainted passage trace:
 Where'er the liquid juices find a way,
 There streams of blood, there crimson rivers stray;
 His mouth and gushing nostrils pour a flood,
 And even the pores ooze out the trickling blood;
 In the red deluge all the parts lie drown'd,
 And the whole body seems one bleeding wound*.

In this horrid situation I once saw a young woman of about twenty years of age at *Verapole*. A great number of people earnestly requested that I would endeavour to mitigate the sufferings of this unfortunate girl; but neither theriac, volatile alkali, nor the antidote of Madura, could be of any service, and she died in the course of about three hours. The bite of this snake, therefore, produces an effect di-

* Rowe's Translation, book ix. v. 1366.

rectly contrary to that produced by the bite of the asp. The latter causes the blood to coagulate, and to freeze as it were in the veins; but the former decomposes it entirely, and sets it in such a fermentation that it runs from the body, as one may say, in the same manner as boiling water from a kettle that stands over the fire. No remedy has ever yet been discovered for the bite of this animal.

No less dangerous is another snake called *Polaven* (not *Polaga*), the body of which is covered with tumours and pustules. Those unfortunate persons who are bit by it, sweat blood; but with this difference, that it oozes from the body in drops.

The *Karuwaèla* has on its head three knobs or excrescences, which form a comb; and three red rings round its neck. It is an ell in length, and of a shining black colour, as far as the eyes, which are of a fiery red, and sparkle with savage wildness. It is said that it can kill people merely by its look; and, if this be true, it may with propriety be called the Malabar basilisk. It is found no where but in the Gaults, from which it never descends unless when swept down by the rains.

The *Cancutti* is a small snake, which generally makes a spring at the eyes. I never had an opportunity of seeing this snake, or the preceding; but I was assured by the natives of Malabar, that both kinds are found in the country.

During my residence at *Verapole* I found snakes every where, not only in the gardens, but also in the houses, and even in the *Patayas*, or rice magazines. People, therefore, must be always on their guard, and keep every thing neat and clean. They must also burn frequently strong smelling substances, and such in particular as occasion a great deal of smoke and vapour; for these are the best means to drive away snakes, which generally take up their

abode in places where little attention is paid to cleanliness.

It is well known, that the Indians are acquainted with a method of charming serpents, or of enticing them towards them by a certain kind of art. This operation I have several times seen, and I always observed that the whole process was perfectly natural. The people who charm the snakes rub their hands with various kinds of sweet smelling herbs, and employ at the same time the assistance of singing and music. As soon as the snake, which is acute of hearing as well as sharp-sighted, perceives what is doing, it creeps from its hole, becomes as it were enchanted, and twists itself round a slender stick which is presented to it. The charmer then takes out its poison, puts it into a basket, and carries it about through the streets, where it is made to amuse the populace with all kinds of tricks*.

According to the Brahmanic mythology, there is a snake which surrounds the whole world. They give it the name of *Sarparagia*, the king of the snakes, or *Vāsughī*. Properly speaking it is nothing else than the *Annulus Platonis*, a symbol of life and death; the eternal revolution of every thing in the universe. It is well known that Plato was indebted for this idea to his preceptor Pythagoras †, to whom it was first communicated by the Magi in India.

Among the zoophytes, or animal plants of Malabar, is the sea-nettle; called by some *urtica ma-*

* An account of the different methods employed to entice snakes from their holes, and to catch them, may be found in the Philosophical Transactions. For the tricks which they are taught see Kæmpfer's *Amœnitates exoticæ*. F.

† It is impossible that Pythagoras could have been the preceptor of Plato. The latter was born at Ægina 431 years before the birth of Christ, and the former was killed 471 years before that period, in a battle between the Syracusans and Agrigentines, F.

rina, and by others *flamma maris*. It is a spongy body, with a hole in the middle, which is surrounded by a purple-coloured band, that forms as it were a sort of cap. In the sea, near Cochin, there are two kinds of this animal, which swim about in the same manner as the sea-star. When held in the hand it occasions a painful sensation, like that produced by the common nettles. In the Malabar language it is called *Cioriunu*.

Mother of pearl is employed by the Indians to make panes for their windows. They are prepared at Cape Comari, where there is a pearl fishery. The pearls themselves are not sold there by weight as in Europe, but merely by an estimation of their value. Twenty pearl-oysters may be bought for a rupee, and the purchaser is not allowed to open them till he has paid the money. If only one pearl is found in these twenty oysters, he has sufficient reason to be satisfied with his bargain; but if they contain none, he must put up with the loss.

V O Y A G E

TO THE

E A S T I N D I E S.

B O O K II.

CHAPTER I.

Birth and Education of Children.

THE Indians of Malabar say that women conceive in silence, but bring forth amidst noise. When a woman is pregnant, the greatest respect is paid to her; not only by her husband, but by her parents, her relations, and her neighbours; and all the inhabitants of the place belonging to her cast interest themselves for her health and safety. They consider pregnancy as a very distinguished proof of the blessing of the goddess *Lakshmi**, who is a symbol of the fertility
of

* This goddess *Lakshmi* is, by Sonnerat, called *Latschimi*. See his voyage, vol. I. p. 132. She is the goddess of riches, and, according

of the earth; and in the same degree that they detest widowhood and barrenness, they treat with care and tenderness married and pregnant women. The attention shown to the latter is founded in principles of wise legislation and sound philosophy, which employ these means to increase population and promote parental affection. When a woman has attained to the seventh month of her pregnancy, a particular festival is celebrated on her account. A bower, consisting of the branches, leaves, and bloom of the coco-nut tree, is constructed in the court-yard of her habitation; and her husband sends betel leaves to all her friends and relations, and invites them to the solemnity. As soon as the company have assembled in the arbour, boiled rice is brought as an offering to the gods on a banana leaf. This offering is called *Ponghel*, that is, the rice offering. The rice is accompanied with some figs, a little sugar, and butter; so that the whole has the appearance of a libation. It may be readily perceived, that the object of this ceremony is to induce the gods to provide for the support of the child, and to protect the mother, during the last months of her

according to the Indian mythology, married *Vishnu*, and with him produced *Manmathi* the god of love. In Fra Paolino's Latin work, a German translation of which was published at Gotha, in 1797, with engravings, may be seen, Plate XII. three figures of *Lakshmi*, taken from brass images, preserved in the Museum at Velitri. In that work she is called the wife of *Vishnu*: and all the names given to her by the Indians are there enumerated. Among these are: *the goddess of good fortune, the woman in labour, the mother of the world.* Here the author calls her *the fruitfulness of the earth*, and, a little farther, *the goddess of riches.* It will be, in general, necessary in reading this part of the author's book, to compare with it Sonnerat's Voyage to India; also the *Code of the Hindoos*, or the *Ordinances of Menu*, by Jones and Hüttner Weimar, 1797; and, lastly, the *Gentoo Laws*, by Raspe, Hamburgh 1778. These works contain many things which will serve to illustrate what is here said by the author. F.

pregnancy,

pregnancy, from every thing that might prove hurtful or prejudicial to her. After the libation, a cocunut is broken and presented as an offering to *Ganesha*. A garland of flowers is then hung round the neck of the pregnant woman, who sits in the middle of the harbour; and a dish filled with saffron and chalk, which have been previously dissolved in water, is placed before her. The saffron, or *cuncuma*, is consecrated to the planets, which are worshipped by the Indians as deities, and which are said to possess the power of driving away the mischievous demons. For this reason all the women present at this solemnity take the above vessel in their hands, one after the other, and move it three times backwards and forwards before the face of the *Garbhani*, that is, the pregnant woman, to fright away the evil demons, and to guard against all witchcraft and sorcery which might do hurt to the child or the mother. These women then take another wooden vessel, with a little milk, into which are put several gold and silver medals. This vessel is given to the pregnant woman, who holds it in her hand, and at the same time bends her body forwards; upon which all the women present take in succession a piece of gold or silver from the vessel, and place it between her shoulders. This is done with a view to implore for her the blessing of *Lakshmi*, whom the Indians worship as the goddess of riches, milk, fruit, corn, and every thing produced by the fertility of the earth. Many ceremonies and customs, which have a striking similitude to the above, may be seen represented on some of the Grecian vases; and I am fully convinced, that a satisfactory explanation of them cannot be given till they are compared with the manners of the orientals.

A woman for a certain time after her delivery is considered as unclean; but the period prescribed in this

this respect is different according to the cast to which she belongs. For the cast of the Brahmans ten days are fixed; for that of the *Kschetria*, or *Ràgiaputra*, eleven; and for the lowest cast, or that of the *Vayshya*, fifteen. The wives of the *Shudras*, or artificans, and other people of inferior rank, do not adhere very strictly to this law; but in general they must remain a few days by themselves in a separate apartment, which is sometimes fitted up for the purpose, in order that the other inhabitants of the house may not render themselves impure, contrary to the strict prohibition of their religion. It, indeed, cannot be denied, that this practice is connected with a great deal of superstition; but in so hot a country as India it is useful and proper. The ablutions and bathing, which these women must employ, are attended with equal advantages. They not only promote cleanliness, but they strengthen the body and preserve it from nervous weakness, as well as universal debility, which would undoubtedly be the consequence of too violent perspiration*.

As soon as a child comes into the world, it is not bound up, as among us, in clothes and bandages, but is suffered to have the free use of its limbs and is laid, quite naked, on a mat. After it has been repeatedly washed with cold water, the mother gives it the breast. Every female Indian, whatever be her condition, would consider it as a great cruelty to neglect this duty of nature, and to commit her child to the care of a nurse, from whom, as unfortunately is too often the case in other countries, it might imbibe,

* The Indian legislators seem to have been early acquainted with their climate, and its influence on the health. In a word, they evidently seem to have been men of prudence and sound judgement; since in order to give their laws respecting cleanliness and health more importance and force, they took care to interweave them with their religious system. F.

at the same time with her milk, her shameful passions, or her diseases *. In India, therefore, there is no reason to apprehend that a nobleman will be depraved by his nurse, and converted into a clown; for every child receives the same education that was given to his father, and to every member of the same cast.

When a woman is delivered, her husband, or lover, must acquaint the magistrate or overseer of his cast, that the new-born child may be added to the list of those persons who compose that cast. This overseer, called *Giàdi Egiamàn*, is bound by the nature of his office to transmit to the king an accurate account of the number and qualities of the persons under his inspection. By this list the king is enabled to discover, on the first view, the extent of his power; how many vassals he has, and the amount of the tribute which he can demand from them. This political establishment of the Indian princes was usual in the oldest periods, and occurs in Strabo. It was equally beneficial as that law of Servius Tullius at Rome, which obliged every father of a family, as often as he had a child born, to bring a piece of money to the temple of Lucina. The Brahmans are accustomed also to mark, with equal care, in their pagodas or temples, the birth-day of every child. In each of these there is always a Brahman, if not two, paid by the overseer of the temple, whose

* The climate of India permits new-born children to be laid quite naked on a mat, and to be washed, as above, with cold water; whereas in the north it is necessary they should be defended from the cold. The mild Indian women, accustomed to obedience, may and must suckle their children themselves; but among us, where the women indulge sometimes in the most violent passions, heat themselves with dancing, and then expose themselves to the cold, and use sour, sweet, and salt food at the same time, many mothers when they suckle give their children poison, and therefore a sound nurse, subject to few passions, is better. F.

business expressly is to keep a register of the births, marriages and deaths, and also of every interesting event that concerns the class to which they belong. These *Vâriar*, or calculators, are therefore enabled to give such an accurate and minute account of the family, connexions, life and condition of every person in the neighbouring district, as is truly astonishing. This knowledge is acquired, indeed, in the most natural manner; but it has so much the appearance of something supernatural, that persons of weak minds are at a loss how to account for it. When a father has a child born, he sends for one of these astrologers, who pretend to understand the twenty-eight houses of the planets, through which the moon passes every month. The astrologer, having learned the moment of the child's birth, makes it the ground of his calculations to discover the planet and constellation under which it was born, and, according to the result, he foretels the circumstances of its future life, or rather its destiny. This destiny, which they call *Giàdaga*, is written by the god Brahma on the forehead of all mankind at their birth; and from him proceed all the unavoidable events to which they are exposed during their whole lives. A belief in this destiny is the true cause why most of the Indians are real stoics: and their stoicism is evidently seen by their conduct when sick; by the women burning themselves with the bodies of their husbands; by the singular apathy, and in part horrid penances of their philosophers; and, in general, by the wonderful patience with which the Indians endure pain, labour, slavery, and other sufferings.

When the days of purification are over, it is then time to give the child a name; and on that occasion the company before mentioned assemble once more at the house of the mother. The latter having washed herself several times with pure water, and put

put on a complete new dress, appears with the child in her arms; presents it to her female friends; and sits down in the middle of the company, close to her husband. A Brahman then repeats publicly a number of prayers, and kindles the *Hôma*, or burnt-offering, in virtue of which the child is consecrated to *Shiva*, as the symbol of the Sun and of Fire; which, according to the Brahmanic doctrine, is supposed to be an image of the only true God. The substances used for this burnt offering are wood, rice, and butter. The name given to the child is taken immediately either from the elements, planets, and other stars; or from the symbols and figures by which the elements, stars and planets are represented. As soon as it is determined what the name is to be, some boiled rice is poured upon a banana-leaf; a vessel filled with water is placed upon the leaf; some *Vepa* or *Amargoseira* leaves are put into the vessel, and a coco-nut is laid over its mouth. The Brahman consecrates the water by a great many prayers; dips the leaves into the consecrated water, and besprinkles with it both the child and every person present. He then splits the coco-nut into two parts, and laying both halves upon a banana leaf, together with some figs, and a little betel and areca, presents the whole as an offering to an image of *Ganesha*. In honour of this deity he also throws incense into the fire, which is carefully kept up during the whole ceremony. The Brahman, at length, tells the father the name of the child; the latter repeats it three times; and the company retire, after some compliments of congratulation.

These ceremonies, however, are not all generally practised, as they occasion considerable expence, which poor people are not able to bear; and the Brahmans never do any thing without being paid. When a child, therefore, is born to parents in indi-

gent circumstances, it receives a name from the chief of the cast; and the father or grandfather makes it known to the other relations. In whatever light these customs may be considered, it appears that they have been invented by the Brahmans, and are founded on the philosophy of the Heathens, by means of which their legislators endeavoured to make the people obedient to the laws. This, however, holds good only so far as these practices have a relation to the religious system of the Indians, and are not merely ceremonial. Thus we know, for instance, that the bananas represent fruitfulness, and are dedicated to Bacchus or the sun; that the *Vepa* leaves, which are extremely bitter, cleanse wounds, and that they are consequently used in these practices to represent, in a symbolical manner, the purification of the mind and body; that the coco-nut is dedicated to *Gannesha*, because it makes a whole without any joining; and that the Indian philosophers are accustomed to combine with their ceremonies a mystical sense, as was always the case among all the ancient nations of the east*.

All the Grecian historians represent the Indians as people of greater size, and much more robust than those of other nations. Though this is not true in general, it is certain that the purity of the air, wholesome nourishment, temperance and education contribute, in an uncommon degree, to the bodily conformation, and to the increase of these people. Their new-born children lie always on the ground, as if they were thrown away or neglected; and they are never wrapped up with bandages, or

* This is a new proof that the Indian legislators were well acquainted with the art of combining many things with their religion. The astrology, and other superstitions intermixed with it, can be readily overlooked in a people of so much mildness and softness. F.

confined in any other manner, as is done in Europe. Their limbs, therefore, can expand themselves without the least restraint; their nerves and bones become more solid; and when these children attain to the period of youth, they acquire not only a beautiful figure, but a sound, well turned, and robust bodily conformation. The frequent use of the cold bath, repeated rubbing the body with coco-nut oil and the juice of the *Ingia* plant, as well as their exercises, which have a great resemblance to the *Juvenilia*, and which I have often seen in Malabar, all contribute to increase their strength and agility. These advantages also are seldom lost, unless some of these young people abandon themselves to debauchery, or weaken their bodies by too great labour or excessive perspiration. However healthful and lively the young Indians may be in general, those who marry before the twentieth year of their age, for the most part, soon become feeble and enervated. In a word, I seldom saw in India a person either lame, crooked, or otherwise deformed. The people of Malabar, who live towards the west, are much handsomer and more robust than the natives of Coromandel, or the Tamulians on the eastern coast of India.

The education of youth in India is much simpler, and not near so expensive as in Europe. The children assemble half naked under the shade of a coco-nut tree; place themselves in rows on the ground, and trace out on the sand, with the fore finger of the right hand, the elements of their alphabet, and then smooth it with the left when they wish to trace out other characters. The writing-master, called *Agian*, or *Eluttacien*, who stations himself opposite to his pupils, examines what they have done; points out their faults, and shews them how to correct them. At first, he attends them standing; but when the

young people have acquired some readiness in writing, he places himself cross-legged on a tyger's or deer's skin, or even on a mat made of the leaves of the coco-nut tree, or wild ananas, which is called *Kaida* *, plaited together. This method of teaching writing was introduced into India two hundred years before the birth of Christ, according to the testimony of Megasthenes, and still continues to be practised. No people, perhaps, on earth have adhered so much to their ancient usages and customs as the Indians.

A schoolmaster in Malabar receives every two months, from each of his pupils, for the instruction given them, two *Fanon* or *Panam*. Some do not pay in money, but give him a certain quantity of rice, so that this expence becomes very easy to the parents. There are some teachers who instruct children without any fee, and are paid by the overseers of the temple, or by the chief of the cast. When the pupils have made tolerable progress in writing, they are admitted into certain schools, called *Eutupalli*, where they begin to write on palm leaves (*Panà*), which, when several of them are stitched together, and fastened between two boards, form a *Grantha*, that is, an Indian book. If such a book be written upon with an iron style, it is called *Granthavari*, or *Lakya*, that is, writing, to distinguish it from *Alakya*, which is something not written.

When the *Guru*, or teacher, enters the school, he is always received with the utmost reverence and respect. His pupils must throw themselves down at full length before him; place their right hand on

* The *Kaida* of Rhude Hort. Malab. as well as the *Keura atbrodactylus*, and the *Pandanus odoratissima* is not a wild ananas, but a plant, the male flowers of which have a farina of an exceedingly agreeable smell. In Arabia and India people bestrew their heads with it, as we do ours with perfumed powder. F.

their mouth, and not venture to speak a single word until he gives them express permission. Those who talk and prate contrary to the prohibition of their master are expelled the school, as boys who cannot restrain their tongue, and who are consequently unfit for the study of philosophy. By these means the preceptor always receives that respect which is due to him: the pupils are obedient, and seldom offend against rules which are so carefully inculcated. The chief branches taught by the *Guru* are: 1st, the principles of writing and accounts: 2d, the Sanscred grammar, which contains the declensions and conjugations; in Malabar it is called *Sidharûba*; but, in Bengal, *Sarasvada*, or the art of speaking with elegance: 3d, the second part of this grammar, which contains the syntax, or the book *Vyagarna*: 4th, the *Amarasinba*, or Brahmanic dictionary. This work, which is highly esteemed by the Brahmans, does not consist, as Anquetil du Perron says, of three, but of four parts; and contains every thing that relates to the gods, the sciences, colours and sounds, the earth, seas and rivers, men and animals, as well as to the arts and all kinds of employment in India. To render the construction of the Sanscred language, and its emphatic mode of expression, more familiar to their pupils, the *Guru* employs various short sentences clothed in Sanscred verse, which are called *Sbloga*. These verses serve not only as examples of the manner in which the words must be combined with each other, but contain, at the same time, most excellent moral maxims, which are thus imprinted in the minds of the young people as if in play; so that, while learning the language, they are taught rules proper for forming their character, and directing their future conduct in life. That the reader may be better enabled to conceive

some idea of the morality of the Brahmans, I shall here subjoin a specimen of these sentences.

I. What is the use of study, if the object of it be not to learn knowledge and fear, which is true wisdom?

II. Why have we ceased living in the forests, and associated ourselves in cities and towns, if the object of our doing so be not to enjoy friendship; to do good mutually to each other, and to receive in our habitations the stranger and wanderer?

III. The wounds occasioned by a slanderous tongue occasion far more pain, and are much more difficult to be healed, than those which proceed from fire and the sword.

IV. Of what use is it to thee to shut the door of thy house? It is necessary in order that thy wife may learn to be upon her guard.

V. He who revenges an injury enjoys a pleasure which endures only a day; but he who forgives, receives a satisfaction which will accompany him through life.

VI. Modesty becomes every one, but is a particular ornament to the learned and rich.

VII. The state of a married pair, who never deviate from the path of honour, virtue, and mutual duty, is as difficult as that of those who impose on themselves the severest penances.

In the gardens, or sacred enclosures, in which children are taught, the *Lingam*, or Priapus, represented under the form of a cylinder, is generally found. It is, however, not worshipped by all the Indians, but only by the *Shivanites*. These are a particular sect, who pay divine honour to Fire, under the form of the god *Shiva*, as the principle or creative power by which every thing was produced. Besides the above idol, there are two other statues, which, for the most part, are placed before the entrance

france of the school. One of them represents *Ganesha*, the protector of the sciences, and of learned men; and the other the goddess *Sarasvadi*, the goddess of eloquence and history. Every student, as he enters the school, always directs his eyes to these two idols; raises his hands to his head, and shews his respect for them by repeating certain forms of prayer. That with which he salutes *Ganesha* is commonly in the following words: *Sal Guruv namà*: Adoration to thee, thou true master! Or, *Ganabadaye namà*: Adoration to thee, O Ganabadi! This is real idolatry; but these practices at any rate prove that the Indians accustom their children early to honour the gods, and to consider them as their protectors and benefactors. “Those who are desirous of knowing the power of religion, and the influence of religious opinions,” said the marquis of Kergariou, who commanded the *Calypso* frigate, “need only go to India.” This observation is indeed just; for among 2000 Indians you will scarcely find one who is not convinced of the necessity of supplicating the gods. Education, and the nature of the climate, are the strongest incitements to the natives to worship the deity, and to submit themselves to his will.

The other sciences and branches of learning taught to the Indian youth are: Poetry, *Cavya*; Fencing, *Payatta*; Botany and medicine, *Vaydya-sastra*, or *Bheszagiashastra*: Navigation, *Nausashtra*: The use of the spear on foot (*Hastiludium*), *Cundèra*: The art of playing at ball, *Pandacali*: Chess, *Ciudarangam*: Tennis, *Colàdi*: Logic, *Tarkashastra*: Astrology, *Giòdisa*: Law, *Svadhyaya*: Silence, *Mauna**. The reader will have already remarked,

* Youth destined to be Brahmans, must spend ten years within the precincts of the temple at *Triciur*, and avoid all intercourse with

remarked, that surgery, anatomy, and geography are excluded from this catalogue. The Indians are of opinion, that their country is the most beautiful and happiest in the whole world; and for that reason they have very little desire to be acquainted with foreign kingdoms. Their total abstinence from all flesh, and the express prohibition of their religion which forbids them to kill animals, prevent them from dissecting them, and examining their internal construction.

Of the Indian poetry I have already spoken in my Sanscred grammar; and I shall give some farther account of it hereafter. Their navigation is confined merely to their navigable rivers; for, in general, the Pagan Indians have the greatest aversion to the sea. The management of the lance, fencing, playing at ball and tennis, have been introduced into their education on good grounds, to render their youth active and robust, and that they may not want dexterity to distinguish themselves in battles and engagements where cannon are not used. There are particular masters for all these exercises, arts and sciences; and each of them, as already mentioned, is treated with particular respect by the pupils. Twice a year each master receives a piece of silk, which he employs for clothing; and this present is called *Samànám*.

All the Indian girls, those alone excepted who belong to the casts of the *Shudras* and *Nayris*, are confined at home till their twelfth year; and when

with the female sex. They are obliged also to observe the strictest silence, which continues five years. This is the first degree of philosophy. *A.*

It thence appears, that Pythagoras must have borrowed his philosophy in part from the Indian philosophers, or others whose doctrine was similar, for his scholars were subjected to silence during the same number of years. See *Diogenes Laertius*, lib. viii. 10. and *Aul. Gellius*, Noct. Att. lib. i. 9. *F.*

they

they go out, they are always accompanied by their mother or aunt. They inhabit a particular division of the house, called *Andarggraha*, which none of the male sex dare approach. The boys, in the ninth year of their age, are initiated with great ceremony into the calling or occupation of the cast to which their father belongs, and which they can never abandon. This law, mention of which occurs in Diodorus Siculus, Strabo, Arrian, and other Greek writers, is indeed exceedingly hard; but, at the same time, it is of great benefit to civil order, the arts and sciences, and even to religion. According to a like regulation, no one is allowed to marry from one cast into another. Hence it happens that the Indians do not follow that general and superficial method of education by which children are treated as if they were all intended for the same condition, and for discharging the same duties; but those of each cast are from their infancy formed for what they are to be during their whole lives. A future Brahman, for example, is obliged, from his earliest years, to employ himself in reading and writing, and to be present at the presentation of offerings; to calculate eclipses of the sun and moon; to study the laws and religious practices; to cast nativities; in short, to learn every thing, which, according to the injunction of the *Vèda*, or sacred books of the Indians, it is necessary he should know. The *Vayshya*, on the other hand, instruct youth in agriculture; the *Kshetria*, in the science of government and the military arts; the *Shudra*, in mechanics; the *Mucaver*, in fishing; the *Ciàna*, in gardening; and the *Bànyen*, in commerce.

By this establishment the knowledge of a great many things necessary for the public good is not only widely diffused, but transmitted to posterity; who are thereby enabled still farther to improve them,

them, and bring them nearer to perfection. In the time of Alexander the Great, the Indians had acquired such skill in the mechanical arts, that Nearchus, the commander of his fleet, was much amazed at the dexterity with which they imitated the accoutrements of the Grecian soldiers. I once found myself in a similar situation. Having intrusted to an Indian artist a lamp made in Portugal, the workmanship of which was exceedingly pretty, some days after he brought me another so like my own that I could scarcely distinguish any difference. It, however, cannot be denied, that the arts and sciences in India have greatly declined since foreign conquerors expelled the native kings; by which several provinces have been laid entirely waste, and the casts confounded with each other. Before that period, the different kingdoms were in a flourishing condition; the laws were respected, and justice and civil order prevailed: but, unfortunately, at present every thing in many of the provinces must give way to absolute authority and despotic sway.

CHAPTER II.

State of Marriage among the Indians.

MARRIAGE, in the Sanscrit language, is called *Vivàha*, or *Pàngrahanna*; the latter of which implies joining of hands, from *Pàni* the hand, and *Grahanna* laying hold. In the common Malabar dialect it is called *Pennbeta*; that is, a bond or an union with a female. *Kettunu* signifies to bind; *Pennkettunu*, to bind one's self, or to unite a woman to one's self by means of a bond. *Kettiastri* signifies a bound woman; *Kettiaven*, a bound man, that is, a man who gives a woman a love-pledge; who puts a necklace round her neck, betrothes himself to her in this manner, and declares her to be his married wife. *Bharta* signifies a husband, he who rules; and *Bharya*, a woman or wife, who is subject to rule. These modes of expression are, however, common only among the noble casts, and are to be distinguished from the word *Kùtticondupògunu*, which implies the same as to lead a woman to your father's house, or to take her home to your own; by which is signified, at the same time, the method of betrothing practised among the meaner casts. This second kind of marriage is performed, as among the Romans, *per usucapionem*; but with this difference, that the bridegroom must present himself before the superintendant of his cast, tell him the name of his bride, and, as a token that he actually takes her to wife, put into his hand a small stone. From this it appears, that the foundation of marriage among the
Indians

Indians is in all cases a real contract or agreement, which acquires perfect validity according to the laws, and in a court of justice.

Though polygamy is tolerated by the Indian laws, because it tends to promote population, the *Bharta*, whatever number of wives he may maintain, has only one lawful spouse, to whom he is actually married, and who superintends his domestic concerns. She is called in the Sanscred *Pànigrabidi*, the woman with whom he joined hands; *Pradhaninì*, the chief; *Mahisbi*, the great; *Cudbumbinì*, the housewife; *Sadhadharmanì*, the woman of a thousand services, virtues and advantages. The rest are called only *Bhòguinya*, concubines. The children of the former are called *Sudbarmaputra*, that is, lawful, and inherit the property left by their father; but the children of the concubines, as soon as born, are degraded into the cast of the *Shudra*, which may with propriety be considered as a nursery for the illegitimate children of the higher casts, as almost all concubines belong to that of the *Shudra*, and as the rule in law, *partus sequitur ventrem*, prevails, in full force, throughout all India. It thence follows, that a prince who espouses a woman of a cast different from his own, cannot make her children his heirs, and much less appoint them his successors. Such was the case, while I was in India, with the king of Cochin, *Perumpadapil*, and the king of Travancor, *Rama Varmer*. When I resided at *Tiruvandaburam*, I saw with my own eyes that the children of the latter were educated in the same manner as the *Shudras*. The particular object of this law is, that persons of a low condition may never rise to the throne or the priesthood.

The crime of adultery, *Abàradha*, which may be committed by two betrothed as well as married persons, is punished by expulsion from the cast, and, according

according to circumstances, even with banishment. If the bride or spouse is alone guilty, she loses the prerogative of her cast, and is sold as a slave to some foreigner, whether he be Christian, Jew, or Mahometan. This was the case, in particular, with the celebrated wife of a Brahman at *Alangatta*, who had been degraded and sold, and who was afterwards baptised by the bishop of *Arcopolis* in Malabar. She spoke and wrote the Sanscred language with great ease. I myself once baptised, at *Edapalli*, a Brahman woman, who had also been guilty of the like offence. When I asked her why she wished to embrace the Roman Catholic religion, she replied: *Inika dôsham vannu poi*; that is, I have been guilty of a sin. This is the common mode of expression employed by the Indians in such cases; for adultery is one of the five mortal sins, which they call *Pancia mahà pàva*. Other women, however, not of the Brahmanic cast, are sold as slaves when they hold criminal intercourse with a man of inferior condition, or do so when they have married into another cast. But this crime is overlooked when women, over whom their cast has no power, lead irregular lives, or when they indulge in such licentiousness with men belonging to a higher cast. If the wife of a man who married *per usucapionem*, and who belongs to an inferior class, is guilty of conjugal infidelity, the husband repairs to the superintendent of the cast, and causes him to return the stone which he delivered to him at his marriage. If he has accused his wife of adultery only in this manner, he conducts her back to the house of her parents; and this ceremony supplies the place of an actual separation. In India marriages are allowed to the third degree of consanguinity. On the coast of Malabar a custom prevails, in the cast to which the braziers belong, that the eldest brother alone marries; but the rest,

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when he is absent, supply his place with their sister-in-law.

According to a custom which the Brahmans, the *Vayshya*, the *Kshetria*, and the Christians of St. Thomas in Malabar have introduced among themselves, the bride must always carry her dowery to the bridegroom. When she has done this, and left her father's house, she receives nothing farther, and loses her right of inheriting any of the patrimony destined for the female part of the family. By means of this regulation, which prevails throughout all the superior castes, the Indians endeavour to prevent their property from being divided, and their families from being reduced to poverty, which would undoubtedly be the consequence if the married daughters were allowed to come in for an equal share. The governor of Cochin, M. Van Angelbeck, whom I have already had occasion to mention, was desirous of making some change in this respect among the Christians belonging to the Malabar cast, *Mundacàrer*, who were subject to the Dutch East India Company. He therefore commissioned me to negotiate on this head with these Christians, who assembled several times for that purpose in my habitation at *Mattincèra*; but I was not able to prevail on them to comply with his wishes. They always referred to the antiquity of the practice; and maintained, that the greater part of their families would be infallibly ruined if any other was substituted in its stead. However this may be, it is certain that many young women never get husbands, because it is considered as absolutely necessary that they should bring with them a handsome portion. This is the case in particular with the daughters of the Brahmans, six or seven of whom are often in the same house together, and remain unmarried for want of doweries. The condition of these girls is indeed

indeed deserving of pity; and chiefly for this reason, because the Indians, as I have already observed in another place, combine a very contemptible idea with a state of celibacy. The *Taly*, or love-pledge, is hung round the neck of a betrothed girl, even so early as her seventh year, though she remains in the house of her parents till her twelfth.

The ceremonies used in India, at betrothing and marriages, are as follows:—When the parents of the *Canya*, or young woman, have made choice of a young man whom they wish to give her as a husband, they announce their intention to the two Brahmans, whom the two families employ in astrological affairs. These Brahmans make strict enquiry respecting the young man's character, and examine the constellations under which the presumptive bride and bridegroom were born. If these constellations have a favourable aspect, the parents of the *Canya* must procure a considerable quantity of white sandal wood, magnel, salt, coco-nut oil, betel, areca, and about two or three hundred coco-nuts. When all these articles are ready, the bridegroom is conducted to the house of the *Canya*; and the Brahman, in the presence of all the relations assembled, performs in due order the ceremony of the *Hôma*, or burnt-offering, presented to the whole *Dèvà*, that is, the gods, under whom are understood the seven planets, which are solemnly invoked as witnesses of this betrothing, and entreated to grant a fortunate and long continuance to the union. For this purpose he takes different kinds of costly and sweet-smelling wood, such as sandal, *agbil*, *arafu*, and camphor wood; cuts them in pieces about a palm in length; places them in a square pit, and makes a fire of them; which, however, must not be blown, but excited by a fan. As soon as it begins to burn, the Brahmans repeat certain forms

of prayer, by which they solicit the protection of the before-mentioned gods; and throw into the fire oil, butter, sugar, honey, barley, and rice boiled in milk. The bride and bridegroom stand by with the most devout attention, and from time to time throw into the fire also inflammable substances of the like kind, that it may burn incessantly for at least a fourth part of the day. When this ceremony is finished, the Brahman causes the bridegroom to kneel down; places a piece of gold or silver brocade on his head; puts a gold ring on his finger, and paints a crescent on his forehead with pulverised sandal wood and *curcuma*. When he has ornamented the bridegroom in this manner, he puts into his hand a coco-nut painted with all sorts of colours, and says: "Such a person (repeating his name), the son of ———, in presence of all the gods, now gives his daughter (here he repeats her name), as wife to ———, who is the son of ———." This form the *Canya* must repeat word for word, and at the same time mention all the names. Two copies of it are then written upon *Olas*, or palm-leaves, on which are inscribed also the day of the betrothing, and the names of the constellations under which the bride and bridegroom were born. These *Olas*, painted with *curcuma*, and ornamented with various kinds of figures, are exchanged by the newly-betrothed pair; and from that moment their union is considered as insoluble. Different musical instruments are then heard in concert, with singers of both sexes, who join in songs of joy; and female dancers exhibit their whole art, to afford entertainment to the wedding guests. During this time the mother of the bride presents to the Brahmans a basin filled with consecrated ashes, the remains of the above-described burnt-offering; and she always chooses such a position that her face is directed towards

towards the east. The Brahman takes from the basin, three times in succession, a handful of ashes, and suffers them to escape slowly through his fingers. When these ashes form on the ground a round figure, it is called *Sudharshana* and *Ciakra*, that is, the wheel of happy omen; for the *Ciakra*, or wheel, is the badge and characteristic mark of *Vishnu*, and consequently has a reference to the unanimity, happiness, and fruitfulness of the new-wedded pair. These consecrated ashes, together with the above mentioned *Olas*, are carefully preserved in a particular vessel, and considered as a valuable pledge of mutual fidelity. The Brahman, however, first distributes a small quantity of them to every person present; and paints on their forehead, with a sort of ointment, consisting of pulverised sandal wood, saffron, and dried cow's dung, the name of God, or the word *Tirunàma*. When these ceremonies are ended, the bride's mother washes the Brahman's feet; but the father pours water on his hands, and, having dried them, presents him with a piece of silk or cotton stuff, and a few *panams* in gold or silver. Sometimes the Brahman receives also a calf; and this present is, in general, the most agreeable.

When the marriage contract has, in this manner, been confirmed on both sides, the bridegroom returns home, and the *Canya* is left at her own house; for the consummation does not actually take place till the bride has had her monthly purification, so that no doubt can remain of her being arrived at the state of puberty. As soon as this is told to the bridegroom, he makes preparations for the wedding, and with that view repairs, accompanied by all his relations, to the house of the bride, before which an arbour has been constructed. It is made fast to four poles sunk to a considerable depth in the earth; but before the first pole has been erected, the Brah-

mans approach the hole destined to receive it, and, in honour of *Gannèsha* and *Lakshmi*, besprinkle it with milk and water, and throw into it a few *Arafu* leaves, together with a little raw rice mixed with saffron. When all the four poles are placed upright, a red cord, to which a great number of *Mava* leaves are fastened, is wound three or four times round them at the top. In the middle of the harbour is raised a small altar, on which is deposited the image of the god *Poleyar*, who is the same as the before-mentioned *Gannèsha*; and behind the altar is planted a twig of the tree *Arafu*, which, as I have already said, is considered as a symbol of the Trinity of the Indians; that is to say, of *Brahma*, *Vishnu*, and *Shiva*. Near this branch is placed seven earthen vessels, in which rice has been sown, and which, at the time of this solemnity, must be at least two inches in height. These seven vessels have a symbolic reference to the seven planets.

When the harbour has been sufficiently ornamented in this manner, preparations are made for washing and purifying the bride. For that purpose seven married women, each of whom bears a vessel, go in company with the Brahmans, and attended by musicians, singers, and female dancers, to some river or pond in the neighbourhood, and draw from it water, which, with various ceremonies, and the greatest carefulness, is carried to the house where the wedding is celebrated. Widows are altogether disqualified for this office, and in general for all those which relate to marriage; and on such occasions dare not even shew themselves, because they are considered as beings from whom society derives no benefit whatever. The above seven married women undress the bride; pour a few drops of water upon her head, and rub her body over from top to bottom with the fibres of the *Ingia* plant. They then anoint her

her breast, shoulders and knees with the *curcuma*, and bind a piece of white muslin around her loins. This piece of muslin is made fast behind to a girdle, which consists also of a piece of muslin of the like kind. Over this sort of apron they clothe the bride with the so-called *Pidambara*, being a piece of very fine silk of a golden-yellow colour, which hangs down from the head, is drawn under the left armpit, and, forming a kind of mantle on the middle of the body, descends to the feet so as to cover the legs behind. The Indians consider this *Pidambara* as sacred; because *Vishnu*, according to their mythology, always uses such a robe when he appears to those who worship him. Such of my readers as are acquainted with antiquities will here no doubt call to mind the *Flammeum* of the ancient Romans, which seems to have had a striking similarity to this *Pidambara*.

The ornaments which the bride puts on are very numerous, and consist of the following articles:

1st, The *Tòlvalà*, a bracelet, which is fastened on above the elbow.

2d, The *Cadacam*, a golden bracelet worn below the elbow.

3d, The *Nettipatam*, a small golden frontlet.— Both these may be seen on the ancient Egyptian monuments.

4th, The *Sbigamani*, a golden pin round which the hair is twisted up in such a manner that it lies quite flat.

5th, The *Karniga*, a golden rose, which the Indian women, when they wish to appear in state, fasten into the aperture of their ears, because they are very long and wide.

6th, *Cundala*, golden ear-rings, which are often set with jewels.

7th, The *Màla*, a gold chain which is put around the neck, and hangs down to the middle.

8th, *Urmiga*, a gold ring, which the bride wears on her finger.

9th, *Talà*, a silver hoop, or ring, which the Indian women fasten round their naked ancles, because they use neither shoes nor stockings.

10th, *Cadacam*, a second golden bracelet, which, besides the one above mentioned, surrounds the wrist.

11th, *Pushpamàla*, a necklace of artificial flowers.

12th, *Tularsimàla*, a garland of sweet basil, for which the Indians have a particular fondness.

When the bride is completely dressed, and covered with all her ornaments, she is conducted, by the before-mentioned seven women, to the door of the dressing-room, where she remains standing for some time with her face looking outwards. She is preceded by one of the women, who holds in one hand a burning lamp with seven wicks, and in the other seven pieces of rice dough mixed with *magnet*. The Brahman then repeats some prayers, the intention of which is to protect the bride from all kinds of misfortune and witchcraft; but, in particular, from the witchcraft of the eyes. For the same purpose, the woman who goes before her raises the seven pieces of rice dough three times above the bride's head, and then does the same thing with the lamp.

When this ceremony is ended, and the bride's feet have been washed, she is seated on a mat, which supplies the place of a marriage-bed. The singers then begin to sing all sorts of nuptial songs, in which great praise is bestowed on the new-married couple, with wishes that they may produce many and good children; and, in general, that in the married state they may be fortunate and happy. The bride, in the mean time, holds a betel leaf before her face, in order to conceal her virgin blushes. As a specimen
of

of these songs, I shall subjoin the following, in the dialect of Malabar :

Shri sagala gunna nàthane
 Shri Lakshmi gunna madàve
 Mahà Meru yatha fughame
 Sadadam pùrti tarename
 Sàdhu dèhangam fushilaye
 Sàdhu cufuma fughà bàle
 Mahà virakti fu canyaghe
 Mahà viren Kitti Bartavine.

That is: “ Happy Sun ! the giver of all felicity ; and thou happy mother *Lakshmi* ! grant them the enjoyment of all those good things which rejoice the heart on the mountain *Meru* (the abode of the blessed gods). Ensure this pleasure to the modest, timid bride, who exhales an odour like that of the sweetest flowers.—Grant this, ye who have blessed the beautiful, worthy maid with a good husband !”

While these songs are sung, the bridegroom puts on his wedding dress, in another apartment of the same house in which the *Canya* resides ; and as soon as he appears, the *Hòma* is kindled, which the new-married couple carefully endeavour to keep up, by throwing into it sandal wood, frankincense, oil, butter, and other inflammable substances. After this ceremony the bridegroom seats himself on a kind of stool, called *Pida* ; places both his hands together, and holds them straight out before him. The Brahman fills them with rice, betel, and areca ; puts a coco nut on the top, and binds around his left arm a woollen band, to the end of which is fastened a piece of *curcuma*, or Indian saffron. Whilst he is doing this he repeats the names of the three chief Indian deities, viz. *Brahma*, *Vishnu*, and *Shiva* (or *Rudra*) ; and, at the same time, casts three knots on the band. Still repeating the names of these deities, he next paints a sacred sign on the bridegroom’s forehead

with the hallowed ashes of the *Hòma* which have remained ; and which are called *Tirunira*. This figure represents either the eye of Shiva, a crescent, the water-lily (*Nymphæa*), or a pyramid, the emblem of fire. When these ceremonies are finished, the bridegroom orders a small dish to be brought ; throws into it every thing put into his hands, as a token of his respect for the gods ; and makes a present of the whole to his barber, or the man who washed him, and to the surrounding musicians. The Brahman then steps forwards, and hangs a garland of flowers around his neck ; upon which he rises up from his stool, places himself in a palanquin, and in that manner is carried through all the streets of the town. He is attended by the company assembled to celebrate the wedding, and by all the musicians, singers, and female dancers, making a loud noise, which resounds throughout the whole place. As such marriage-processions are generally in the night, a great number of torches, lamps, candles and lights are exhibited on the occasion ; and various small transparent figures, painted upon paper, and representing different Indian deities, are carried round at the same time.

As soon as the bridegroom and his attendants have returned to the house, a number of superstitious ceremonies are performed, the object of which is to preserve the new-married pair from witchcraft. When they are finished, a small copper vessel is placed before the bridegroom, filled with betel, areca and bananas, on the top of which lies a coco-nut streaked with saffron, and also the *Taly* or pledge of conjugal fidelity. The father then desires the bride to hold out her hands, pours all the above-mentioned articles into them, and lays a piece of gold coin on the top. As soon as the bride has received them, the father lays hold of her hands, and, taking every thing

thing from her that she held in them, puts them into the hands of his son-in-law. At that moment the Brahman says, with a clear loud voice, "All the gods are witnesses, that I give thee this my daughter to wife. Behold her portion!" These words are repeated three times by the bride's father. The Brahman then takes the *Taly*, pronounces a prayer over it, divides the coco-nut, which lay in the bason, into two equal parts, and again deposits in it the two halves. After this he presents the *Taly* to be touched by each of the wedding guests, and, when that is done, gives it to the bridegroom, who hangs it around the neck of the bride. The observation of this circumstance is of the greatest importance; for upon it depends properly the validity of the marriage, which is afterwards considered as insoluble. The *Taly* itself is a small gold figure, representing the deity *Poleyar*, or, what amounts to the same thing, *Gannèsha*. It is suspended by a small cord, dyed with saffron, and consecrated by the Brahman. Some of the inferior castes use, instead of this gold figure, the tooth of a tyger, which is dedicated to *Shiva*. When the bridegroom has hung the *Taly* around the bride's neck, the Brahman lays hold of the new-married pair, each by the ring-finger, and in that manner leads them thrice round the small altar, upon which the image of *Gannèsha* is placed. During this ceremony the new-married pair must always have a burning lamp near them. One thing never neglected is, that the bridegroom, when he passes with his bride over the flat stone on which the Brahman broke the coco-nut, must always manage so that the bride may touch the stone with her foot. When these ceremonies are ended, the bridegroom takes a vessel with milk, applies it to his mouth, and gives it to his bride to drink: the vessel is then handed round from
guest

guest to guest, who all put it to their lips in succession. The solemnity is then concluded with a second procession. The bridegroom again places himself in his palanquin, and is borne round through the city in the same manner as before. Some days after, the band, which the Brahman, as already observed, bound round his arm with great solemnity, is unloosed. The young wife now attends to the management of her domestic affairs; performs her ablutions, purifications, and offerings; and never goes beyond the threshold of her house without the express permission of her husband.

To conclude this chapter, I shall here subjoin some Sanscred verses, which relate to the illicit amours of the Indians, and which place the morality of these people in a very advantageous point of view.

Ròguini, Reggiafuàlá, Garbhanni, Dhàdvda,
 Ragia vargida brshya, Lagida, Bhayàdhara.
 Ittaram èszuvidham strigenanghele Cennu
 Satvaram parigrahiciduvan yogyamalla.

That is: "It is unworthy of a man to make use of the following kinds of women: 1st, A sick woman, *Ròguini*; 2d, One who has her monthly purifications, *Reggiafuàla*; 3d, One who is pregnant, *Garbhanni*; 4th, One who has been divorced, *Drdhàvrda*; 5th, One who has been proscribed, or excluded from her cast, *Ragia vargida brshya*; 6th, One who has no shame, *Lagida*; 7th, One who is afraid of the mysteries of love, *Bhayadhara*."—Could any one have expected among these Pagans such pure and sound morality?

I must also observe, that the marriage-ceremonies, which I have here described, are every-where practised in the same manner throughout *Malayalam*, that is, Malabar; in the kingdom of *Pandi*, or *Madura*;

dura ; in *Maïssur*, *Congao*, and *Carnàdage* or *Carnate*. I will not, however, assert that they are generally used in districts where the ancient religious system of the inhabitants is not preserved in its original purity. In the northern part of India, which has been exposed to the hostile incursions of the Persians, Greeks, Arabs, and Tartars, many things may perhaps be established on a different footing ; but I cannot speak of this with any certainty, as I never had an opportunity of visiting those parts of the country *.

* Sir William Jones is much prepossessed in favour of the Brahmans at Benares, and the Pagan practices usual in Bengal. In that country, however, greater revolutions have certainly taken place than on the coast of Malabar ; and we have consequently just reason to suspect, that the customs prevalent in the former have lost much more of their original purity than those in the latter. On this subject see D'Anville's *Antiquités Géographiques de l'Inde*, Paris 1775, where it is said, among other things, p. 117. *Le Malabar defendu par les Ghattes a été moins sujet à des vicissitudes que d'autres parties de l'Inde, &c.* At *Cangiburam* in *Carnate* there is still a celebrated Brahman school, which, according to the testimony of Ptolemy, existed in the first century of the Christian æra ; and its members are certainly equal in celebrity to the Brahmans of *Vanares* or *Benares*. The academy of *Triciur*, on the coast of Malabar, is also in great repute throughout the whole southern part of India. *A.*

The ceremonies by which marriage, according to the laws of the Indians, is solemnized and rendered indissoluble, serve as a new proof of the wisdom of their first legislators. These men clearly saw that chaste love and good education have a great and useful influence on a state, and the general happiness of its members. *F.*

CHAPTER III.

Laws of the Indians *.

THE principal laws which the Indians have to observe, may be reduced to twelve, and relate to the following points :

1. *To kill no one.*—He who commits murder renders himself guilty of one of the five mortal sins, which the Indians call *Mahâpâva*, and for which, as we shall hereafter see, the severest punishment has been appointed. In those provinces where the Pagans have the superiority, he who kills a cow is punished as a murderer. I once saw five natives of Malabar suspended from a tree in a forest near *Ambalapusha*, on account of this supposed crime. As the cow is a very useful animal, and as every one knows, that, according to the Indian mytho-

* In the original, at the beginning of this chapter, there is an historical and critical dissertation on the antiquity of the *Veda*, which occupies no fewer than ten quarto pages. The author there controverts the opinion of the celebrated Sir William Jones, who asserted that this book of laws existed 1000 if not 1500 years before the birth of Christ. When Sir William heard that Fra Paolino was of a contrary opinion, he was so angry that he called him *Homo trium litterarum* ; and the latter, in return, called him *Homo unius literæ*. So far the two champions were on a level. But we are not impressed with so favourable an opinion of our author, when, after a panygyric on Sir William Jones, whose early death he laments, he concludes by saying : “ He wished to explain every thing, but unfortunately left every thing in the dark.” After such an assertion, the intelligent reader, it is hoped, will hardly regret that the translator has left this dissertation in the dark also. F.

logy,

logy, she is considered as a symbol of the goddess *Lakshmi*, this law might in some measure be justified; but there are Indian philosophers and priests who wish to extend it to all kinds of animals in general. It may, however, be readily understood, that animals used for sacrifice or offerings form an exception.

2. *To rob no one of his property.*—We are told by Strabo, that, in ancient times, the Indians never entertained any idea of shutting their houses: so great was the contentment and simplicity of the people of India, and so great their respect for the laws! At present, there is great reason to suspect that things are considerably changed. At *Collam* I saw a native of Malabar, of the cast of the *Cianas*, hanging on a gallows, for having stolen three coco-nuts in the house of a *Nayr*. The *corpus delicti* was suspended from his neck, in order that it might serve as a warning to all passengers.

3. *Never to offend with a neighbour's wife.*—This law refers to adultery, of which an account has been already given in the preceding chapter.

4. *Never to say any thing that is contrary to truth.*—The orientals were formerly so addicted to lying, that governments were reduced to the necessity of employing the severest means to extort the truth from persons accused of any crime. Thus, for example, they caused the culprit to hold his finger in boiling oil, or poured melted lead into his hand, in order to make him confess. This practice was afterwards transferred from the east to the west; and we still find traces of its having been actually introduced among different barbarous nations.

The people of Malabar have such a bad character as liars, that every magistrate or merchant, who transacts any business of importance with them, causes the affair to be committed to writing, and to

be signed by them. Such a document is called *Caicitta*; that is, a writing or note under a person's own hand.

5. *Not to drink what may occasion intoxication.*—This law refers not only to all strong liquors in general, but, in particular, to the use of opium, and the *Canjava* or *Bangue* leaves. Tippoo Sultan forbade his soldiers to use any of these things, under the punishment of death. In the year 1787, *Rama Varmer*, the king of Travancor, issued an order by which the use of *Tàgara*, that is, palm-brandy, was prohibited under pain of the confiscation of property. At *Pullingune*, a woman was condemned to the besom, and her house confiscated, because contrary to this prohibition she had sold *Tàgara*. The contempt which the Indians entertain for the Europeans, arises chiefly from the latter being so much addicted to drinking. For this reason also they are called *Ciandàler*, or *Nisber*; that is, contemptible, impure, unclean people.

6. *Never to leave one's tribe (cast).*—This the Indians consider as one of the greatest crimes they can commit. A *Giadibrshda*, that is, a man unfaithful to his cast, is exposed to the greatest persecution from all the members of it, and never is left at peace till he again unites himself to it. On his re-admission he is obliged to drink the so called *Panciadevya*, a peculiar kind of beverage, which consists of cream, sour milk, liquid butter, cow's hair, and cow-dung dissolved in cow's urine. By this, however, he is not fully freed from his sin, but must spend a whole month in a sequestered hut; and that he may have no pretence for leaving it, the necessary food is carried to him daily till the time of his penance and purification is expired. At *Tiruvandaburam* I once saw a woman, of the cast of the *Skudras*, who was subjected to this kind of life. It may

may be readily perceived, that the object of this regulation is to prevent the Pagans from embracing any other religion than their own, and to preserve the respectability of the cast.

7. *To destroy no public edifice or construction.*— Under these are understood temples, the ponds in which the Indians perform their ablutions, royal palaces, and, in particular, the *madam, ambalam*, or inns erected on the public roads for the accommodation of strangers, and which I have before described. It deserves here to be remarked, that people pay nothing for the good entertainment which they there receive. In these inns those philosophers known under the names of *Togui* and *Gosuami*, and by some called very improperly *Fakirs*, who subject themselves to the severest penances, are treated at the king's expence, though this is done sometimes in some neighbouring temple. They eat nothing but rice, fruits, and herbs.

8. *To adulterate neither gold nor silver, nor any kind of coin.*

9. *Not to be a tyrant or despot, or a cruel and unmerciful tormentor of mankind.*— This law, introduced by the ancient philosophers and magi, was the strongest support of monarchical government, and ensured duration to the different states of India; but as soon as the princes who ruled over *Carnate, Maïssur, Madura* and *Concao* began to abuse their power, and to suffer their ministers to oppress their subjects, that unwise conduct gave the first occasion to revolutions. Hence it happened that these people, who had been long tired of the galling yoke of their sovereigns, though they did not wish to rise up in rebellion against them, received with open arms the foreign conquerors who entered the country; and by these means their imprudent rulers lost their thrones, and at the same time all their influence.

10. *To exercise no violence against priests, philosophers, persons subjecting themselves to penance, farmers, and women.*—When I was in India, a Brahman received a violent blow from a petty officer, on the high road between *Padmanaburam* and *Tiruvandaram*. The offender was immediately seized; and the king of Travancor, *Rama Varmer*, caused his little finger to be cut off. A *Mucoa*, or fisherman, laid hold of the wife of a *Nayr*, and endeavoured to compel her to submit to his embraces. The woman called out; and the *Mucoa* being seized was carried before a judge, who, finding the crime proved, sentenced him to lose his right hand. At *Alangatta* I saw a *Nayr*, who instructed young persons in writing, and who held the iron style necessary for that purpose in the interior part of the joint of his arm, because the king of Cochin, as a punishment for his offering violence to a woman, had ordered his hand to be chopped off. To touch a woman against her will is allowed to no person, not even the king's ministers and officers, unless the king expressly commands it. If women are guilty of any thing that deserves punishment, they may be deprived of their liberty, and sold as slaves; but to hang them, or put them to death in any other manner, is contrary to the laws of India.

11. *To withhold from no workman, artisan, or day-labourer, his due wages.*

12. *Never to enter a temple, or any sacred place, without having first purified one's self in a river or Kulam (consecrated pond).*—The *Parreas* or skinners, the *Palleyas* or slaves, who cultivate the fields under the inspection of the *Vayshyas*, and other people of the like kind, who belong to the lowest classes, dare never enter a temple which is destined for the higher classes. These mean classes are called *Nisber*, and have pagodas of their own. On grand festivals,

festivals, celebrated by the whole nation, such as that of the goddess *Bagavadi*, they must deposit their offerings before the door of that temple in which the higher orders assemble, and be contented to worship the deity in it at a distance. In general, almost the same divisions, and the same degrees of rank, are found among the Indians, as those which were common among the Jews.

These are the chief laws of the Indians. They are contained in a book entitled *Maha Tobassi Dhermaragia Guru*, a copy of which is preserved in the Borgian Museum at Velitri; also in the Peguan text of the book *Kamuva*, preserved in the library of the *Propaganda*, and which is written with black letters on palm leaves gilt. Some of them may be found also in the book *Amarasinha*, in *Manusmrti*, and in *Magala Tara*, the latter of which has been translated from the original *Pali* by Father Amato, and is now in the possession of Cardinal Borgia. All these laws are of Indian origin, as I have shewn in my *Systema Brahmanicum* *.

The author of the above-mentioned work, *Dhermaragia Guru*, a Talapoin, who wrote it for the instruction of king *Dhermaragia*, extends his moral precepts even to the words and thoughts. The sins, says he, which the tongue commits, are:

1st, Lies.

2d, Calumny, the object of which is to interrupt the harmony of two persons who are attached to each other by friendship and love.

3d, Improper and disrespectful words.

4th, Idle discourse.

A man sins with his thoughts:

1st, When he wishes to deprive his neighbour of his property.

* P. 28. and 29.

2d, When he hates any one, or wishes the death of his neighbour, or to see him reduced to a state of misfortune.

3d, When he approves erroneous doctrines.

Good works consist in the following points :

1st, Alms-giving.

2d, Observation of the five commands, which are : Thou shalt not kill ; thou shalt abstain from whoredom, and adultery ; thou shalt not steal ; thou shalt not drink wine.

3d, Obedience to parents, relations, and men of wisdom.

4th, Prayer.

5th, Giving assistance to parents and superiors when in narrow circumstances.

6th, Participating in the good works of one's neighbour.

7th, The communication of good works which are done to others.

8th, Hearing the word of God, and reading the sacred books.

9th, Explaining to one's neighbour the divine laws ; which, according to the author's opinion, are those which proceeded from the god *Gautama* or *Gòdama*.

10th, True belief, that is, in *Gòdama*.

The manner in which this deity, the *Budha* of the Indians, must be worshipped, is described by the author as follows : “ Those who wish to obtain a knowledge of the laws of God must, above all things, read over with care three times the forms of prayer, and employ them with a true and lively faith, viz.

1st, The respect which I am bound to shew to the all-wise God is deeply imprinted on my heart, and nothing shall make me deviate from it.

2d, The

2d, The respect which I am bound to pay to his sacred laws is deeply imprinted on my heart, and nothing shall make me deviate from it.

3d, The respect which I am bound to shew to all the precepts of his ministers is deeply imprinted on my heart, and nothing shall make me deviate from it."

What a contrast between the system of these Talapoins, and the principles of many of the so-called modern philosophers, whose whole aim and object is to convert men into infidels, and to degrade them to the rank of the brutes! Ought not these people, if they do not believe the Bible, to consider at least the following passage of Plato*? "We are all under the superintendance of Nemesis. The Eternal has appointed her the judge of our conduct. No mortal can escape her eye; and every one will receive from her what his deeds deserve."

To conclude, it deserves here to be remarked: 1st, That in all the copies of these laws now extant, a great number of Sanscred words occur; such as *Mangala*, *Uttama*, *Gòdama*, *Niba*, &c.: from which there is strong reason to conjecture, that they were originally written in the Sanscred language. 2d, It is highly probable that these laws were committed to writing about 1600 years before the birth of Christ, and at a period when the school of the *Samanai* was in a flourishing condition. 3d, It is evident that all these laws are merely of a moral tendency, and, as such, belong to the *Sàmavèda*, that is, the moral laws of the Indians. There are, however, some others of a dogmatic nature, and these form the *Ircuvèda*, that is, those parts of the Indian code of laws which treat of divine and celestial things. In the last place,

* Dialog. iv. De Legibus.

there are also ceremonial laws, which relate to the practices of divine worship, offerings, lustrations, &c. and these together form the *Yagiurvèda*. All these three kinds are mentioned in the Brahmanic dictionary *Amarasinha*, in the chapter entitled *Shabdàdivargga*. Copies of these laws are preserved in all the temples and academies; but they are under the keeping of the Brahmans, and besides them no one is suffered to read them*.

* The English, since extending their conquests in India, have found means to gain the friendship of many of the most learned and most judicious Brahmans. Some of their Literati have now in their possession complete collections of the sacred books of the Indians, and have made themselves so well acquainted with the languages in which they are written as to be able to translate several of them. Thus the laws of *Menu* were translated by Sir William Jones; and the *Bhagwat-Dschitah* (*Geetah*), together with *Hitopades*, was translated by Mr. Wilkins: the *Exur-Vedam* has been translated into French. It is not improbable that in the course of time we shall have translations of the principal and most useful part of the Indian writings. *F.*

CHAPTER IV.

Classes or Families of the Indians.

OF these classes, called by the Indians *Giadi* or *Verna*, and by the Europeans, very improperly, *casts* *, there are a great many: The principal are: *Brahmana*, *Kshetria*, or *Ràgiaputra*, *Vayshya*, and *Shudra*. Their origin is lost in the period of Noah, whom the Indians call king *Menu* †. The Brahmans form the class of priests. Their high-priest *Sarvavèda*, that is, a man who has performed all the duties of the law, has the superintendance of the public worship, and no offerings are ever presented without his order. All the Brahmans in general, who have ever brought to the gods a public offering, are called *Eburandiri*. In this respect, however, they are divided into several classes. Those who have been present at the grand festival of oblation, which I have described in my *Systema Brahmanicum* ‡, are called *Yagamàna* or *Yashda*. Others who have brought solemn offerings to the god *Sòma* (the moon) are called *Sòmàdri*, *Sòmabadi*, or *Dik-*

* This is a Portuguese word.

† Whether king *Menu* be the same person as the Noah of the Jews, is still very doubtful. In general, many of the modern Literati lay too much stress on etymology. Thus Father Georgi, in his *Alphabetum Tibetanum*, has employed a great deal of learning to no purpose. Even Sir William Jones, in his papers on the people of Asia, has committed the same fault. F.

‡ A German translation of this *Systema Brahmanicum* was published at Gotha in 1797, with thirty copper-plates, under the title of *Darstellung der Brahmanisch-Indischen Götterlehre*. F.

shida. *Guru* is the appellation of those persons who teach morality and other philosophical sciences. Those who instruct the people in what manner to pray in the temples, and on other solemn occasions, are called *Sbrotria*. Those, on the other hand, who give precepts respecting the so called *Andra*, or meditation of the heart, are called *Aciràya*. The title of those who employ themselves with astronomy is *Grabashtri*; but the astrologers, who form a class entirely distinct, are called *Gidàshbyashtri*.

Among these Brahmans there are several philosophical sects :

1st, The *Brahmaciàri*, that is, the continent, the unmarried.

2d, The *Grabasta*, that is, the married.

3d, The *Vanaprasta*, that is, the hermits, the anchorets. To these belong, besides others, the *Muni*, or *Mauni*, that is, the silent, for they speak only very seldom.

4th, The *Bhikshu*, or begging monks, who live merely on alms. These are the most numerous of all *. To their sect or order belong those philosophical

* These philosophers are not properly priests, nor do they belong to the family of the Brahmans, who, however, cause themselves to be received into all these four classes; yet they have nothing in common with the Gymnosophists, *Samanai*, *Yoguis* and *Gofua*, who never eat with them, nor enter their pagodas or temples. The last-mentioned form also four different classes, for they consist of hermits; members who live in common, and possess certain portions of land; mendicants, or the gymnosophists properly so called; and *Sanyasis* (*Senassys*), who all forsake their wives, and run about naked. All these philosophers, who, as already said, must not be confounded with the Brahmans, impose upon themselves penances which appear almost incredible. "Some of these people," says *Pallebot de Saint Lubin*, vol. i. p. 25. "remain sitting on the ground so long that they are not able to move from the spot. Others keep their arms so long in an erect posture, that an anchilosis is formed between the joint of the arm and the shoulder-blade, and they are altogether incapable of holding

phical begging monks known under the name of *Talapoins*, who in the first century of the Christian æra emigrated from India, and introduced the religion of *Budha*, or *Gòdama*, in Pegu, Siam, China, and Japan. They believe neither in the Trinity of the Indians, that is, *Brabma*, *Visbnu*, and *Shiva*—nor in the goddess *Bhavani*, who represents nature personified; nor do they ever worship the Elements, to which the Brahmans pay divine honours under the symbols of various sacred animals. Their religious worship is somewhat less familiar to the senses. The highest deity to whom they pay divine honours is called *Budha*, *Shakya*, *Gòdama*, or *Amida*. These are pure Sanscred appellations, which signify Mercury; for *Budha* means as much as wise, skilful; *Shakya*, cunning, crafty, acute; *Gòdama*, a cow-herd; *Amida*, immense. The opposer of the god *Gòdama*, or the wicked dæmon, they call *Dèvadà*. They believe in the immortality of the soul, as well as in transmigration; are much attached to fasting and ablutions; read carefully the sacred books; live in a state of celibacy; and observe the before-

ing their arm out straight. Some keep their hands always folded together; so that their nails grow through the flesh, and appear on the other side. Some drag after them monstrous chains; others support heavy beams in the air, and others roll themselves down from the tops of mountains, &c." I myself saw one of these men who had a heavy chain suspended from his foreskin; another had stuck his head up to the neck in an iron cage, and a third had held his arm so long over the fire that it was entirely withered. The descendants of these philosophers have spread themselves to Tartary, where a great many of them are to be found: the *Khutuktu* of the Kalkasians, and the *Dalai Lama* of Thibet, belong to the same race. Besides the above-mentioned, there are also a great many other sects in India; such as the *Pandaras*, or *Phalophori*, of the ancients; who, at present, are known under the name of the *Lingamists*: also the *Cabirs*, *Taders*, *Paramangbas*, and others. These people are very improperly called *Fakirs*; for that word is not of Indian extraction, but derived either from the Arabic or Persian. A.

mentioned five commandments in the same manner as the Indian Budhists. This sect, who are extremely numerous, and who every where live by begging, have diffused themselves from Cape Comari to Thibet among the Calmucks, and even to Siberia*.

Diodorus Siculus †, however, asserts that the Brahmans engaged in no public business, and accepted no dignified places; but this is a palpable falsehood. The kings who hold the reins of government at *Edapalli*, on the coast of Malabar, and also at *Parur* and *Aracèri*, are certainly Brahmans; and the king of Travancor, in the year 1776, had a *Dalava*, or prime minister, who also belonged to that cast. In states which are under the dominion of Pagan princes, they are still, as in the time of Diodorus Siculus, overseers of religion, high-priests, instructors of the people, observers of eclipses of the sun and moon, and the king's counsellors. They are formally consecrated to the priesthood; and for that purpose certain forms of initiation are appointed. In Malabar they go barefooted; and the upper part of their body is quite naked to the girdle. Their dress consists of a piece of muslin fastened round their loins, which hangs down to the feet, and entirely covers them. In one hand they generally

* That the adherents of Bhudha have spread themselves in the east, north, and north-west from China, cannot be denied; but the periods assigned for the diffusion of the Bhudhist system are very different. According to Kæmpfer, in his History of Japan, the Japanese reckoned the year 1690 of the Christian æra to be the year 2234 after the *Sonkarad*, or death of *Sammona-Khutama*, who is called also *Prab*, and *Budha*; so that the first year must have corresponded with the year 544 before the birth of Christ. This æra of the Bhudhists seems, therefore, to fall about the time of Cyrus king of Persia, whereas the introduction of the Bhudhist system into the north was 600 years later. *F.*

† Vol. I. l. 2. p. 153. Edit. Amstel.

bear an umbrella of palm-leaves, and in the other a stick. For the most part also they wear a ring on one of their fingers, and have a *Grantba* (book) under the arm. Some, besides the above-mentioned piece of muslin, have also another which hangs over their shoulders; and which, according to every appearance, is the *superhumeralis* mentioned by Apollonius of Tyana*.

When we reflect that these philosophers retain the same principles, manners and customs as they had in the time of Alexander the Great, this perseverance appears really astonishing. No person can remember an instance of their ever having admitted into their cast a man of the common class, or chosen such a one for their chief. When a Brahman comes into the world, his parents immediately hold a feast, or rather solemn festival, which, in the Sanscred language, is called *Giàtaga Karma*, that is, the birth-feast. *Giàtaga* signifies birth, the star of one's nativity; and *Karma*, a ceremony. The object of this festival is to examine under what constellation the child was born, and thence to foretell its future destiny. Eleven days after, the *Nàma Karma*, or name-feast, takes place. The name given to the child is commonly borrowed from some of the principal deities, as *Krishna*, *Rama*, *Govinna*, &c. On the hundred and fiftieth day after birth, a solemnity called the *Carnakarma*, or *Ceuta-karma*, is celebrated, because on that day holes are bored in the ears of the young Brahman, and a pair of gold earrings put into them. In the seventh year he becomes a real *Brahmaciàri*, that is, continent, or chaste; and in the twelfth he is made a *Grabi*, *Gra-*

* The passage is as follows: "Gestant annulum et baculum (Brahmanes). Vestis eorum in *superhumeralis* formam composita est. Photius, Cod. cxli. p. 999. Edit. Rothomag. 1653.

baſa, that is, betrothed, a husband. For all these solemnities, particular libations, offerings, purifications and festivals are instituted. In the seventh year such a child receives a kind of sash, called *Yagnapavada*, which forms the distinguishing badge of the priesthood. It consists of a hundred and eight threads knit into each other, and passes from the right shoulder under the left arm, where it is fastened with three knots. In virtue of this badge the initiated person obtains, besides other privileges, that of assisting at grand offerings, called *Yaga*, or *Yagna*, which are presented to the Sun; and he is ever after authorised to read in the three *Vedas*, or books of the law, known under the names of *Ircu*, *Sàma*, and *Yagiurveda*. He also bears the *Cudumi*, or *Curumbi*, or tuft of hair left by the Brahmans on the crown of their head, which every-where else is close shaved. This tuft is likewise a distinguishing mark of their cast, and shows that the person who bears it is consecrated to the priesthood. When a Brahman by his own fault has forfeited his sash, or his tuft of hair, he loses all his privileges, and can no longer discharge any of the sacerdotal functions. If he wishes to be restored to his former condition, various acts of humiliation and penance are prescribed to him; and, in particular, strict fasting and abundant alms-giving. When he has performed all these, he is received by nine Brahmans with the same forms and ceremonies as when first admitted to the priesthood. All mutilated, blind, squint-eyed, or deformed persons, as well as all those who have any kind of scab or eruption on the skin, or white spots in the eyes, are totally excluded for ever from the priesthood*.

If

* This external perfection was necessary in every priest also among the Jews. We cannot, however, thence conclude, that the

If it is proved that a Brahman has killed a man or a cow, all the other Brahmans of the same *Gràma* or district unite against him; cut off his *Curumbi*; take from him his sash; deprive him of the sacerdotal dignity, and expel him from the cast. He is then put upon an ass with his face towards the tail, and in that manner conveyed beyond the boundaries of the place. As I have already given, in my *Systema Brahmanicum**, a full account of the condition, as well as of the different classes, customs, consecration and institutions of the Brahmans, it would be here superfluous to repeat them. One time when the king of Travancor made a tour in order to inspect the state of his fortresses, and passed through *Parur*, he was attended by more than a thousand of these Brahmans. On that occasion I observed that eight of them bore a square tabernacle suspended from a long pole. Within it stood a small statue of the goddess *Bhagavadi*, for which the Indians have a particular veneration; and it was covered with a piece of yellow cloth, because yellow is in as high esteem among the Indians as red formerly was among the Egyptians. The rest of the Brahmans walked on each side of the tabernacle, and recited, in the Sanscred language, a number of prayers. No person belonging to the inferior classes durst approach this sanctuary; for two of the Brahmans who walked at the head of the procession cried out continually, in the Malabar dialect, *Po! Po!*

the one nation borrowed this custom from the other: it is rather probable that they both borrowed it from the Egyptians. It is nevertheless possible that the legislators of many ancient nations may have conceived the idea of excluding mutilated persons from the priesthood, as nations in their infancy hold up their priests as patterns of perfection, and mediators between the Deity and man. F.

† P. 45, 46, 47.

that is, Away! Away!—as if they meant to say: Keep at a distance, ye contemptible, unclean, profane wretches! At certain times the Brahmans described a circle on the ground, placed the statue within it, and, standing close to each other, formed themselves into a ring around it. They then repeated, all together, certain prescribed forms of prayer; and the *Sarvavèda*, or Brahman whose business it was, bestrewed the statue with flowers. This ceremony is called *Archyapugia*, the offering of flowers. On other occasions they make a like circle on the ground; but place eight smaller statues on its circumference, in such a manner that they stand at a certain distance from each other, and look towards the eight points of the heaven from which the winds blow. The Brahmans entertain an opinion, that the eight subordinate deities, whom they call *Indrà*, *Agni*, *Tama*, *Nirudi*, *Varunna*, *Vàgu*, *Vaisrava*, and *Shiva*, have the care of these eight districts of the heavens; and for this reason they place the above eight statues at an equal distance from each other, and request them to take the world under their protection, that it may not vary in its course.

The second noble cast consists of the *Kshetria*, or *Ragiaputra*; that is, the children of kings; for *Ragia* signifies a king, and *Putra* a son or child. Father Marcus à Tumba says, very erroneously, in his manuscript, that *Ragput* are a kind of Brahmans who devote themselves to the military state. The word *Ragput* is properly nothing else than the Samfcred *Ra, iaputra*, which has been most wretchedly corrupted; and these *Ragiaputra* are not Brahmans, but warriors, from whose cast the Indian kings are chosen. Father Norbert, the missionary, who examined this point better than Father Marcus, explains himself respecting it as follows, in a manuscript

script which I have now before me: “ The second cast, which is called *Satrias* (*Kshetria*), consists only and exclusively of the royal family. And indeed this is actually the case: the true and lawful sovereigns are all descended from the cast of the *Kshetria*, though Brahmans also reign in some provinces, such as *Edapalli*, *Parur*, *Pandalam*, &c. The *Kshetria* are educated from their infancy in the schools and academies of the Brahmans. They wear likewise the sash, but are not authorised to read or explain the *Veda*. This sash serves merely as a memorandum to the members of the cast, that it is the duty of a king to sway the sceptre with wisdom, and to behave with the strictest justice towards his subjects. The art of government is, therefore, the principal science which the *Kshetria* must study in the schools of the Brahmans. *Perumpadapil* the king of Cochin, the old king of Madura, king *Colatiri* or *Colastri*, and *Rama Varmer* the king of Travancor, were all educated by Brahmans in such temples. Every reigning prince has around him priests and philosophers of this kind, who must assist him by their service and advice, in order that he may undertake nothing contrary to the religion or laws of the country. When the dominion of a sovereign extends over a district consisting of a hundred provinces, and called *Rashtra*, he is a *Ciacravartti*, or *Maharagia*: if it consists of twelve provinces, he is called *Isvara*, master; or *Duadsha Mandalesvara*, master of twelve provinces; or *Nrba*, king: but if he possesses only one province, he is called *Ragia*, king; *Adisvara*, illustrious lord; *Nayaga*, lord; *Pala* or *Palaga*, regent; *Karta*, a reigning lord.

From the word *Nayaga*, which is originally Sanscred, ignorant geographers and travellers have made *Naik*; from *Palaga*, the corrupted *Paleagar*; and from *Ragia*, the equally distorted *Naza*, *Rag*, or

Rajah. The king's court is called *Ràgiadhani*; a privy counsellor of the king, *Mendri* or *Amàdya*; the king's favourite, *Mitra*, *Sagghi*, or *Subri*; his mistress, *Bhògynya*; the place where the *Kshetria* deliberate on state-affairs, *Ragiasa ha*; the secret objects of these deliberations, *Rahasya*; the throne, *Sinhàsana*; the inspector-general, *Mahà Kárta Kri-taga*; the minister of justice, who has the care of criminal affairs, *Mahá Danda Náyaga*; the generalissimo, *Mahásèna*; the tutor or preceptor of the royal children, *Mahácumáramatya*; the warden of the privy chambers, *Dvadsta*, *Darshaga*, or *Dvárapála*; the commandant of a fortress, *Cottapala*; the governor of a city, *Purapala*; the overseer of the sea-coasts and rivers, *Turapala*; the overseer of a district, *Adhigari*; an ambassador, *Sandeshaciara*, or *Duda*; the king's private spy, *Abasarpa*, or *Ciara*; the court-astrologer, *Giddisba*; the lord steward of the king's household, *Cangiuguia*; and the treasurer, *Cosbadhyaksha*. All these appellations occur in the *Amarasinha*, the *Vyagarina*, and also in the inscription of *Monguir*. And as these books were written a hundred or two hundred years before the birth of Christ, it thence follows, that all these offices and places actually existed at that period in the courts of the Indian princes. In Malabar the following royal officers are still in existence: The *Torakáren*, intendant of the sea coasts and rivers; the *Sè nabadi*, generalissimo of all the military forces; four *Sarvadis*, or governors, each of whom has the superintendance of four provinces; a great many *Kavikarar*, or superior magistrates; the same number of *Adhigari*, or overseers of districts; together with a multitude of *Pravartikarar* or tax-gatherers, and *Pullas* or writers.

The first and earliest Indian princes were *Egàvagi*, that is, monarchs; from *èga*, one, and *vagi*, a reigning king. As a proof that the monarchical form

form of government has been preserved till the present period among the Pagan Indians, I need only refer to the princes of the *Mavashdi*, who are very improperly called *Marattas*; to some kings of *Nepal*; to the king of *Candia* in the island of Ceylon, and to the king of Travancor, who all now rule as unlimited sovereigns. According to tradition, *Menu* was the first king of the Indians. This *Menu*, who in some Indian works is called *Menu Mahusha*, was certainly the patriarch Noah, as Sir William Jones acknowledges. Anquetil du Perron, Father Lie-fenthaler, and the editor of the *Asiatic Researches*, have given us different catalogues of the oldest Indian kings; and I myself was induced to give, in my *Systema Brahmanicum*, the commencement of a nomenclature of the like kind. They are all transcribed from the *Mahabbârada*, that is, the *Great History*, which is written in Malabar verse, and consists of eighteen books. But the reader will perceive, on the first view, that these catalogues are in open contradiction with each other, and that they contain the names of kings whose descent is deduced from the sun and the moon.

All that can be gathered from my copy of the *Mahabbârada*, and the pretty long catalogues of the Indian kings in the *Asiatic Researches*, is as follows: *Menu* the 1st, or Adam, lived 5794 years before the year 1788 of the Christian æra. *Menu* the 2d, or *Menu Mahusha*, the *Nochos* of the Greeks, and the Noah of the Israelites, lived 4737 years before that period. Under the government of this king happened the *Vellapralaya*, that is, the deluge or de-valuation of the earth by water. Then comes *Hirannyacasipu*, perhaps Nimrod, whom the Brahmans class among the wicked dæmons, and who lived 4006 years before the birth of Christ. *Bali*, or *Mâhâbali*, the Belus of the Assyrians, lived 3892; and

Budha, the *Tbaut* of the Egyptians, and *Hermes* of the Greeks, 2815 years before the year 1788. Next follow *Vikramàditya*, *Devapàla*, and *Salbabin*, or rather *Salivahan*. The first lived 1844, the second 1811, and the third 78 * years before 1788. With the death of the last begins the *Salivàhana Sagàptam*, that is, the new Brahmanic period of the Marattas, Canarians, Malabarians, and Tamulians. *Bharaden*, or *Bharata*, is the head or chief, from whom the Indians deduce the descent of their national kings. He lived 1600 years before the birth of Christ.—Kings who actually existed are :

I. *Ciassar*, a cotemporary of Cyrus, to whom he wrote a letter, and sent money. Cyrus in all probability had conquered that part of India which extends from the *Sindhu* towards the northwest, and at that period was sometimes under the dominion of the Persian, and sometimes under that of the Indian kings. *Candabar* was the metropolis.

II. At the time when Alexander the Great conquered a part of India, there existed a certain queen named *Cleopbidis*, who put herself at the head of a considerable body of the chief women of India, and went to oppose that hero. King Porus, or more properly *Puru*, also opposed that conqueror; as did likewise *Abisfar*, but *Omphis* surrendered at discretion. More information on this subject may be found in D'Anville's *Antiquité Geographique de l'Inde*, published at Paris in 1775.

III. *Sandracoto*, or rather *Ciandracotta*. This prince, after the death of Alexander the Great, brought under his dominion all the Indian provinces which had been conquered by the Macedonian hero. He also entered afterwards into a treaty of alliance with Seleucus, who wished to recover them; but

* There seems here to be some mistake. E. T.

this treaty extended only to places *qui secus Indiam sunt*, that is, which lay on the north-west side of the *Sindhu*. His son, *Allitrocates*, repelled the incursions of the Greeks with such happy effect, that they were never again able to penetrate into India. Antiochus, indeed, made some attempts to enter the country, and laid the *Sopagases* under contribution; but this prince remained independent and free.

IV. *Porus*, or *Pandi*, by Strabo called *Pandion*. He was king of Madura; and, when the Greeks were driven entirely from India, sent an embassy to Augustus, to propose entering into an alliance with him.

V. *Cemproboto*, or *Cermbotti*, a cotemporary of the above-mentioned *Pandi*, possessed, besides other places, *Calianapur* and *Baliapatna*, two considerable cities on the coast of Malabar.

VI. *Vikramàditya*, by some called *Bekermadiit*. He succeeded his brother *Sughàditya*, and died fifty years before the birth of Christ. A new æra, by which the chronology of the history of India can with certainty be determined, begins at the death of this sovereign. Before that period many of the Indians reckoned according to the epoch of king *Yudhishtira*, of the family of the *Pandos*, whom Anquetil calls improperly *Djetaschter*. Between that epoch and the death of *Sughaditya* there are reckoned to be 3044 years. The Carnadians, Tamulians and Malabarese adopt this mode of reckoning also; but use much oftener the *Salivàhana Saggàptam*, which, as already said, begins at the death of *Salivahan* or *Salbahin*, the sovereign of the Deccan, who died 78 years before the birth of Christ. From this epoch also the Brahmans at *Cangipuri*, *Tiruvatur*, and *Triciur*, date all their astronomical calculations.

Some pretend that the family of the real *Kshetrias* is totally extinct in India; but I can, on the other hand, assert, that I found among the Gaunts, not far from *Vaipur*, a town, together with a temple, which belonged to these *Kshetrias*, who cultivated the surrounding fields, and lived on their produce. I was assured also by Father Pavone, who for thirty years had been superintendant of the missionary establishment at Madura, that a great many of the *Kshetrias* had fled to these mountains from Madura, in order to avoid falling into the hands of Hayder Aly Khan, Tippoo Sultan, Mohamed Aly, and the English.

The third noble class of the Indians consists of the *Vayshya*, who are never distinguished by the name of *Bice*, as Hodges and Robertson pretend. This cast was founded also by *Menu* or Noah, if we can confide in the book *Manushastra*, and the traditions of the Indians. The employments of the *Vayshya* are: *Krishi*, or agriculture; *Pashupalya*, breeding of cattle; and *Vânigya*, the sale of their productions. They supply the public with rice, corn, mustard, ginger, pease, millet, maize, and other articles of the like kind; but they preserve their butter and milk entirely for their kings, their Brahmans, and their temples, that the gods may never be in want of such offerings.

The *Vayshya*, with their families, generally live in the country, where each has his own house and separate grove. In the latter stands a small temple, with an image of *Shiva*, or of some other deity, to which flowers are presented every morning after they have performed their ablutions. According to the appointment of *Menu*, the king is the sole lord and proprietor of all the land in the kingdom; and this rule prevails in Malabar to the present day. Anquetil du Perron is, therefore, entirely wrong when he contradicts Mr. Dalrymple, who asserts the
same

same thing *. That this assertion is well founded, appears, to omit other testimony, from an old inscription found among some ruins near the old city of *Monguir*, in which it is expressly said, that king *Dèvapàla* lets a certain piece of land to an Indian family. Mr. Wilkins translated this inscription, which was cut out in stone twenty-three years before the birth of Christ, and inserted it in the first volume of the *Asiatic Researches*. King *Dèvapàla* there says: "Be it hereby known, that I give up the city *Meseeka*, &c." and it appears from the connection, that he let the piece of land in question, and for that purpose resigned his territorial right for a certain time specified. Temples next to kings are also considered as proprietors; for a belief prevails in India, that the piece of ground which they occupy belongs to the gods. For this reason they are excepted from the lease, by king *Dèvapàla*, in the before-mentioned inscription.

That the overseers of temples on the coast of Malabar have still the power of letting such pieces of ground, appears from this circumstance, besides others, that our convent at *Verapole* had actually a lease of part of a field which belonged to a Pagan temple. No private person, whether noble or not, can pretend to any such property in land. On the contrary, every ten years the *Nilavari*, a tax established at the first measurement of lands, must be paid for all fields and pieces of ground every ten years. Besides this tax, a third or fourth part of the rent is also sometimes imposed according as the contracting parties have agreed.

From the palm-gardens the *Ettona*, that is, the eighth palm, is exacted. The poorer classes must

* See a short account of the Gentoos mode of collecting the revenues on the coast of Coromandel. *Lond.* 1783.

pay the *Talapanam*, an impost which amounts to five *Panam* for each head, and is equivalent to the poll-tax introduced into some of the countries of Europe. The *Mucaver*, or fishermen, pay a tax called *Valà*, that is, net-money; and consists of a *Ràgi* of gold, or ten *Ciacras*, twenty-six of which are equal to a florin. It is unfortunately too true, that the Indians live in a state of oppression, and in time of war are treated with particular severity. Robertson, however, has drawn a very flattering picture of the humanity and mildness of the Indian princes and British governors; but it is much to be lamented that it is contrasted, in so striking a manner, with the conduct of a Moens and many others.

The fourth noble cast consists of the *Shudra*. To these belong the *Citracàra*, painters; the *Tunaciaya*, dyers of cloth; the *Pusbpaga*, garland-makers; the *Sbastramagia*, smiths; the *Ciaruna*, singers; the *Ciarmacàra*, cobblers; also the weavers, taylor, carpenters, silver-smiths, clockmakers, and other artificers. All these people form separate classes, the members of which cannot eat with each other, and much less intermarry.

The meaner casts are called *Nisba*, or *Ciandala*; that is, the contemptible, low, impure. To these belong the fishermen; the *Cianas*, or labourers in gardens, who carry water, and water the young palm-trees; the *Parreas*, or skimmers; those persons who cleanse ponds; barbers, potters, and the Malabar *Pelleyas*. The last are only slaves, but a very useful kind of men; for they guard the fruits of the earth, keep the buffaloes employed in ploughing, take care of the crops, and separate the rice from its husks.

CHAPTER V.

Administration of Justice among the Indians.

RELIGIOUS MATTERS.—All affairs which relate to religion are determined by the Brahmans alone, in the presence of their *Sarvavèda*, or high-priest. The king, who, as is well known, does not belong to the sacerdotal cast, acts here the part of a *Kshetria*, and never gives his vote till the Brahmans have sufficiently examined the case before them, and delivered their opinions. The assembly or society who deliberate and determine upon it, is called *Yòga*. Each member of it has a voice. Their decision is considered to be infallible; and those who oppose it are expelled from the society. These *Yògas* take cognizance of all disputes which arise in regard to betrothing, marriage, settlements to daughters, and other things of the like kind, as well as of all offences committed against religion or the cast. Hatred, enmity, abortions, giving blows without shedding blood, quarrels between parents and children, in a word, all affairs which have even the remotest connexion with religion, are brought before this tribunal. Every man has the right of defending himself, of making a reply, and of employing an advocate without being obliged to pay lawyers' fees or to consume paper; for every thing is done *vivá voce*. The members of the *Yòga* sit upon mats; but the parties must stand.

CIVIL AND CRIMINAL AFFAIRS.—These are determined only by the king and his servants. The

punishment of the gallows is appointed for the following criminals :

1st, The *Svàmîdròhi*, that is, those who excite insurrections, or meditate the death of the king.

2d, The *Bramabanda*, those who kill a Brahman.

3d, The *Madrubanda*, those who commit matricide.

4th, The *Pidrubanda*, those who murder their father, uncle, or any other relation.

5th, The *Mànuszabanda*, all murderers in general.

6th, The *Gòbanda*, those who kill a cow.

7th, The *Kshetra Stèna*, those who commit sacrilege.

8th, All those belonging to an inferior class, who pilfer any thing from the house of a person of rank.

9th, Those who steal the *Bhandàra*, that is, the royal treasure.

10. Those who hold illicit intercourse with one of the king's concubines, or only with an unmarried female belonging to the king's *Andarggraha*.

11. Those who debase the current coin.

12. Those who commit adultery with the wife of a Brahman, or the wife of their preceptor.

The offenders are always hung on the spot where the crime was committed. The gallows consists only of two beams, and can with great ease be transported from one place to another. A hook is fixed to one end of the rope, and this hook the executioner forces, with all his strength, into the flesh below the criminal's chin; he is then hoisted up, and the other end of the rope is made fast to the gallows. The delinquents sometimes are hanged also in the European manner, so that they are instantly suffocated. Lesser crimes are punished by cutting off the nose and ears;

ears; by hacking off the right hand; banishment from the country, imprisonment, hunger and thirst; sequestration or confiscation of property, and sometimes by a pecuniary fine.

The sentence of death must, in general, be subscribed by the delinquent's own hand, after he has been heard and convicted of the crime laid to his charge. The place where the trial is held is called *Mandava*, and forms a sort of court of judicature in the magistrate's habitation. Of such magistrates there are a great many, and they always reside in the neighbourhood of a temple. As soon as the delinquent is convicted, the magistrate repairs to the *Mandrasbàla*, or judgement-hall, where all the other magistrates, together with some Brahmans, are assembled. On their opinion and sentence the life or death of the delinquent depends. He is, however, at liberty to appeal to the king; and on such occasions is never executed till the king confirms the sentence. In doubtful cases, the superintendants and elders of the cast are consulted. In these assemblies the first object of the members is to enquire into the laws, customs and usages formerly established in the cast, or in the town or city where the trial takes place; and according to these old precedents the point in question is determined.

During the whole time I resided in Malabar I never heard of a criminal being beheaded, but sometimes that one or two had been run through with a lance. Oaths are always taken before the gate of a temple; and the person who swears, places both hands on his head, and invokes *Mahadeva*, that is, the great god, the avenger, to punish him as a perjurer if he violates the truth. The courts of justice are kept open daily for every person from an early hour to the time of ablution, and from the time of supper till midnight. At the periods of new and

full moon, and on the festivals of *Shiva* and *Bhagavadi*, when the king must be present at the solemn presentation of offerings, no judiciary business is done, and the courts of justice are shut. Women, slaves, exiles, and persons to whom infamy is attached, are incapable of giving valid testimony. In former times, if a suspected person waded through a stream infested by a crocodile, or put his finger into boiling oil, melted lead, or a coco-nut shell in which a snake was concealed, and drew it out unhurt, he was declared to be innocent. This practice, however, is no longer in use.

In Malabar, Tanjaur, and Madura, there once existed, before the incursion of Mohamed Aly, a sort of itinerant justice. A magistrate, together with four soldiers, went about through all the streets; and if they observed any disturbance, they quelled it on the spot, and punished the offenders. This custom prevails at present only in Malabar. A magistrate of this kind is called, in the Malabar dialect, *Pravaticàrer*, or *Adbigàri*; and has power to try offenders wherever he pleases; sometimes under the shade of a tree, and sometimes in a house; at one time in the market-place, and at another in the open fields. Some of these magistrates are very avaricious, and receive presents or bribes, *Kosha Colunnu*; but when such corrupt practices are brought to light, the king causes the unrighteous judges to be imprisoned, and their goods to be confiscated. Every thing I have here said relates to the Pagan natives; for among the Christians an establishment totally different prevails.

CHAPTER VI.

Languages of the Indians.

THE *Samskrda* is the mother of all the languages in India. Its name implies that it must be a perfect and excellently formed language; for *Krda* signifies a perfect, complete work; and the particle *Sam*, with each other, together, contains an allusion to the connection of its parts into one harmonious and regular whole. It is called the language of the gods and of philosophers; the sacred language. According to the doctrine of the Brahmans, it arose from the conversation which the *Isvara* (the Lord) had with the goddess *Shakti* or *Bhavani* (Nature), when in conjunction they created the world.

The original word *Samskrda*, which exists in no other language, is written in many different ways, not only by foreigners, but also by the Indians themselves, viz. *Samskrit*, *Samskretan*, *Samscrudam*, and *Samscret*. All these variations arise from the alphabets of the different provincial dialects which have been derived from this original language, and introduced into India. The case is the same here as with the Latin word *homo*, of which the Italians have made *uomo*, the French *homme*, and the Portuguese *homem*. The *Samskrda* consists of fifty-two radical characters; and among this number there are many not to be found in any other language. It is, therefore, extremely difficult to pronounce properly the original Samscred words, and almost impossible to express them in other languages, and particularly the European.

The Greeks, Persians, Romans, Chinese, Peguans, and Europeans have so corrupted and mutilated a great many Sanscred words, that they can scarcely be known. Thus, for example, the river *Tamuna* is in Pliny called *Jomanes*, and in Ptolemy *Djemna* and *Diamuna*. M. De l'Isle calls it the *Gemené*, and Father Marcus à Tumba the *Giamuna*.

Of these fifty-two radical Sanscred characters a great number of others are formed; and this multiplication is carried so far, that I can shew a Sanscred alphabet which contains no less than 2004 component parts. The multiplication of these characters, so numerous of themselves, arises from the formation of the syllables; as what forms a syllable, among us Europeans, is expressed in the Sanscred by one letter, or one single character. Thus, if we wished to write in Sanscred the syllables *kra*, *kre*, *kri*, *kro*, *kru*, *krai*, *krau*, we should place, instead of them, seven single characters, each of which is equivalent to a whole syllable*.

The manner in which the syllables are formed and connected with each other, and the number of characters hitherto employed in all the Indian provincial dialects derived from the Sanscred, are the

* Many of the oriental languages are distinguished by this peculiarity, that a small variation in a character causes a new syllabic variation, with a different pronunciation. This is the case, for example, with the Ethiopic alphabet, which has twenty-six characters, and each of these is varied by seven vowel marks. There are also twenty different marks for the diphthongs; so that the whole alphabet consists of 202 marks and characters. The Amharic language, generally spoken in Ethiopia, has thirty-three characters, which are also varied by seven vowel and twenty diphthong marks; so that the whole alphabet contains 251 marks and characters. In the *Transactions of the Academy of Petersburg*, vol. iii. and iv. the learned Theophilus Siegfried Bayer has given engravings of a great many of these Brahmanic characters. They amount at least to 525 variations, if not more. F.

same;

same; except this difference, that each of these dialects, as the Negaric, Talengic, Canarian, Tamulic, Malabaric and Guzaratic have each their own alphabet, which, in regard to its shape and form, is different from all the rest. The most remarkable circumstance here is, that all the component parts in the alphabet of the Barmans in Pegu and Ava are contained, but with some variation, in the Ethiopic alphabet of *Gheez* and *Ambhar*; have the same value, and are joined together in the like manner. It appears to me historically certain, that the Peguan *Barmans* obtained from India the writings extant in the Samscrad, as well as the alphabet belonging to that language, and instructions how to learn it*. Many, nay most of the words of the *Pali* language are either entirely Samscradamic, or at least derived and compounded from it. A dispute having once arisen among the Talapoins of Pegu respecting the explanation of certain expressions contained in the *Pali*-books, the present king of Pegu sent a deputation to the king of Candia, in the island of Ceylon, with orders to procure information, from the Brahmans and Budhists there, respecting the real meaning of the expressions in dispute. This circumstance, and the close affinity observed between the languages of these two kingdoms, afford, in my opinion, a sufficient proof that the *Pali* language in Pegu is a dialect of the Samscrad.

With regard to the Ethiopic alphabet, which has a certain resemblance to the Samscradamic, there is reason to suppose that it was brought to Ethiopia

* The alphabet of the *Barmans*, in the kingdom of Ava, was published at Rome by the Congregation *de propaganda fide*, 1787. 8. I received a copy of it from the learned Cardinal Borghia, so zealous for promoting useful knowledge, together with other alphabets which I still wanted; so that at present I flatter myself I have in my possession a complete collection. F.

by those Indian gymnosophists who, in the time of Apollonius, resided on a certain mountain not far from the Nile*. Who knows but the Ethiopians, Persians, Thibetians and Peguans might have carried the Sanscred language with them from India to their present countries, in the same manner as the *Parreas*, who, according to the testimony of Mr. Grellman †, fled from India during the tyrannical government of Timur, dispersed themselves through Tartary, Scythia, and Hungary, and still speak a language which has a striking resemblance to the Sanscred used in the kingdom of *Guzarat*, and particularly in the city of *Tatta*. This conjecture will appear the more probable, when we reflect that these tribes, in ancient times, had the same intercourse with the Indians, as the Arabs have at present with the inhabitants of the coast of Malabar; that, according to their own acknowledgment, they obtained their religion and their sacred books from India, and that consequently the Sanscred language might easily have been conveyed from *Tatta*, *Cabul*, and *Candabar* to Persia, as well as from *Nepal* through Thibet to Tartary, and also to *Asem* in Pegu, and to *Ava*.

The Sanscred contains a great many words, which both in sound and in meaning have a simila-

* See *Phoc. in Vit. Apoll. Tian. cod. cclii.*—*L. Vives Comment. in lib. xiv.*—*S. Aug. de Civitate Dei*, p. 1734. edit. Paris.—*Euseb. in Chron.* p. 72. edit. Scalig.—and *Philosofrat. in Vita Apoll.* lib. iii. cap. 6. and lib. iv. cap. 6. *A.*

The appellation *Gymnosophists* signifies, as is well known, naked philosophers. It does not, however, thence follow, that the people so called by the Greeks must have come from India. The warmth of the climate would make clothing superfluous to such men, even on the banks of the Nile. They led a contemplative life, and from that circumstance also were called gymnosophists; but they did not bring the mode of writing by characters, from India to Ethiopia. *F.*

† See *Historischer Versuch über di Zigeuner*, Gottingen, 1787. *A.*

rity to Latin. For example: *dendba*, dens, a tooth; *yuga*, jugum, a yoke; *juncta*, junctus, juncta, junctum, joined; *nau*, navis, a ship; *nàviga*, navita, navicularius, a ship-master; *nava*, novem, nine; *sapta*, septem, seven; *tri*, tres, three; *dui*, duo, two; *adja*, hodie, to-day; *vidhava*, vidua, a widow; *nò*, non, no; *sua*, suus, his, &c. These and other words of the like kind are a sufficient proof that the Samscred language did not exist before the Flood, as Father Pons once asserted. It is more probable that it took its origin in Chaldea, at the time of the general confusion of tongues, from which we must deduce the analogy of many other words used by so many different nations, and consequently by the ancestors of the Brahmans and the Latins. The Samscred is far more abundant in synonyms than the Latin. There are thirty different expressions for the sun; more than twenty for the moon; twenty for a house; from six to seven for a stone; ten for a tree; five for a leaf; ten for an ape; and nine for a raven. The case is the same with other things both visible and invisible*.

The common Indian dialects, the origin of which is to be sought for in the Samscred language, are the following:

I. The sacred language employed by the Priests and Budhists in the island of Ceylon. Ptolemy, in

* The richness of a language must not be estimated in this manner. It is generally said, that the Arabic is a rich language, because it has I know not how many words to express a *sword*. The literal meaning of one of these words is the *man-murderer*. This, however, is only a metaphorical and figurative expression; and a number of these may be found in or compounded from every language which has attained to any degree of perfection. Thirty or more appellations of the Sun might be collected from the Greek poets; but no one ever considered this as a proof of the richness of the Greek language. F.

his Geography, where he speaks of this island under the name of *Salica*, has preserved several Sanscred appellations; such as, *Sindocanda*, which properly ought to be written *Sindhucanda*. He also mentions the mountain *Malà* under the name of *Malea*; and the large district of *Màhàgramam*, belonging to the Brahmans, is by him called *Maagramum**. See on this subject the map in D'Anville's *Antiquité Geographique de l'Inde*, published at Paris in 1775. This language is still spoken in the kingdom of Candia; but not on the sea-coast, where the people in general speak the Cingalese—a wretched dialect, which consists of a confused mixture of the Tamulic and Malabaric.

II. The Tamulic language, which is spoken in Tanjaur, Madura, Maïssur, Concao, in some places on the coast of Malabar as far as the neighbourhood of Collam, and also in the Gauts. It is harmonious, uncommonly well adapted for poetry, and can be easily learned, because its elements are very simple. When there occur in it Sanscred words, which cannot be expressed by its alphabet, it borrows some characters either from the Granthamic or Sanscredamic. The characters which it borrows from the former are: *ksba, fza, sbda, sa, spa, sma, stra, skra*. As it wants the characters *V* and *H*, it supplies their place by *B* and *G*; and writes, for example, instead of *Akam*, which in the Sanscred signifies *I, Agam* or *Akam*; and instead of *Vàva*, the new moon, *Baba*. It consists only of thirty characters,

* Such Sanscred words occur not only in Ptolemy, but also in Arrian and Strabo. This, therefore, is an evident refutation of the conjecture of Mr. George Forster, that the Sanscred language was not known to the Greeks, and has existed in India only since the birth of Christ. See Forster's Notes to the Indian Play *Sakontala*, p. 333, and 334. A.

which

which are far from sufficient to express all the Sanscrit words.

III. The Malabar language. It extends from Cape Comari to the mountain Illy, which separates the provinces of Malabar and Canara. This language employs two alphabets, viz. the *Maleyam Tamul*, and the *Grantha*. The former consists of twenty-three, and the latter of fifty-two characters, which are fully sufficient for writing the Sanscrit. The latter characters have been employed by the authors of all the sacred books which are seen in Maïssur, Madura, Carnada, and on the coast of Malabar.

IV. The Canarian language, which is spoken in the district of mount Illy belonging to the kingdom of Canara, and from thence as far as Goa.

V. The Marashda language. It is prevalent throughout the whole country of the *Marashdi*, who are very improperly called *Marattas*.

VI. The Talenga, an harmonious, nervous, masculine, copious, and learned language, which, like the Sanscrit, has fifty-two characters; and these are sufficient to write the latter. It is spoken on the coast of Orixia, in Golconda, on the river Krishna, and as far as the mountains of Balangate. All these languages have their own alphabets; so that in every province you must make yourself acquainted with a distinct kind of characters, if you wish to express your thoughts in the dialect common in each.

VII. The common Bengal language: a wretched dialect, corrupted in the utmost degree. It has no *V*, and instead of it employs the *B*; so that instead of *Ved* you must write *Bezä*. It is spoken at Calcutta, and in Bengal on the banks of the Ganges.

VIII. The Devangaric or Hindostan language; called by some *Nagru*, *Nagari*, and also *Dèvanagari*. It is spoken at Benares or Venares, and consists of
fifty-

fifty-two characters, with which you can write the Samscred. Its mode of writing has been introduced into all the northern part of India. A specimen of it may be seen in the first volume of the Asiatic Researches.

IX. The Guzaratic, which has been introduced not only into the kingdom of Guzarat, but also at Baroche, Surat, Tatta, and the neighbourhood of the Balangate mountains. Its characters are little different from those of the Devanagari.

X. The Nepalic, which is spoken in the kingdom of Nepal, and has a great similarity to the *Devanagari*.

Of all these languages a more particular account may be found in my Samscred grammar, in which I have clearly proved that they all proceed from the Samscred, though Mr. Wilkins and Sir William Jones maintain that the *Nagru*, or *Devanagari*, makes properly the original and true character of the Samscred language, and that it is by no means of Indian extraction, but was transplanted to India from Persia.

The most important book of all those written in the Samscred language is the *Veda*. This word, which has been changed by the English very improperly into *Bed*, or *Beadh*, does not signify exclusively a sacred book; but implies in general as much as a *sacred law*, whether observed by the Indians or other nations. Thus, for example, the law or religious system of the so-called Nazarenes, or Christians of St. Thomas, is named *Nafranni Veda*, and the Jewish law *Judhaveda*. That this word is used, in other respects, in a very extensive sense, seems to appear from various circumstances, and, in particular, from the following fable: "The god Brahma, at the time of the general deluge, having fallen asleep, the wicked daemon, called *Haygriva*, stole from

from him the *Veda*, and threw it into the sea. It would then have been infallibly lost, had not the god *Vishnu* instantaneously transformed himself into a fish, and gone in search of it. As soon as he found it, he gave it to the man who had saved himself, with king *Menu*, in the *Yanapatra* or floating vessel.

It is very evident that this fable cannot allude to the present *Vèda*; but if we admit that the word, as is actually the case, signifies the *law of nature*, this ingenious allegory may be easily explained. The Brahmans wished to signify by it, that the natural order and connexion of the elements, which at the time of the flood were totally destroyed, had been again restored by *Vishnu* *.

The other Indian books held in high estimation are:

Manushastra and *Mahabbhârâda*, which, according to tradition, are as old as the age of *Menu*, or Noah.

The nine *Purânâ*, or *Candâ*, in which the nine appearances of *Vishnu* are described.

The book *Râmâyana*, which contains the fabulous history of the god *Râma* and *Sida*.

The *Baghavada*, a highly valued book, which treats of the incarnation of *Vishnu*, when he shewed himself in the form of *Krishnâ*, that is, the black god.

Of the childhood of the latter a particular account is given in the *Balagapurana*.

The *Lingapurâna* contains the oldest history of the *Lingam* or *Phallus*.

* See on this subject the Asiatic Researches, p. 116—120. also my *Systema Brahmanicum*, p. 83, and 279, where this event is represented from an original Indian painting preserved in the Borgian Museum. A.

The *Shivapuràna* contains the history of the god *Shiva* or *Mahadèva*.

The *Gangabbakya*, that is, *Gangis Felicitas*, treats of the happiness in which those participate who purify themselves in that river.

The *Raghu-vamsbha* contains the genealogical tree of *Raghu-nàtha*, that is, of *Visbnu*, who is descended from the family of *Raghu*.

Aadiparba is a poem, the subject of which is the origin of all things.

The *Sandhya-carma* contains precepts how to behave during those lustrations which are performed in the evening.

The *Tudhishthiravigea* is a very beautiful Samfcred poem, which celebrates the victory of king *Tudhishthira*, who was one of the five sons of *Pando*.

To these may be added the book *Bhagavatguita*, of which a translation has been given by Mr. Wilkins.

The books which must be studied by those who wish to learn the Samfcred language according to grammatical rules, and not merely by practice, like most of the Europeans, are :

Sidharàba, or *Sarasvada*, the Samfcred grammar.

Vyàgarna, the syntax.

Various *Sloga*, or versified sentences, by which one can learn the true meaning and proper use of the Samfcred words.

But in particular the *Amarasimba*, already often mentioned, an excellent dictionary of the Samfcred language compiled about sixty years before the birth of Christ. It is written in verse, like all the Indian books; and is not divided into chapters, but into certain heads; so that the words which belong to a certain genus are collected together without

regard

regard to choice or order. Thus one division is intitled *Svarggavargga*, that is, the genus of the appellations which belong to the heavens. Another is called *Manushavargga*, that is, the family of the words applied to man, &c.

This arrangement is a sufficient proof of the high antiquity of the work; for the practice and method of dividing books, according to the quantity of their contents, into particular chapters, and of employing for that purpose a certain regular plan, is an invention of later times. *Amarasinha*, the author of this dictionary, named after him, according to a tradition, received as true among the inhabitants of the northern part of India, was minister to king *Vikramaditya*, who died fifty-seven years before the birth of Christ*. This opinion is adopted by Sir William Jones, Davis, Hastings, Anquetil du Perron, and other learned men who have made researches into the history of India; and the Brahmans are so fully convinced of the great antiquity of this book, that they employ it as a standard by which they examine the purity of the Sanscred words that occur in other writings.

* See the *Asiatic Researches*, vol. i. p. 160, and vol. ii. p. 123:

CHAPTER VII.

Religion and Deities of the Indians.

THE almighty, infinite, eternal, incomprehensible, and self-existent Being is called in the Samscred language *Parabrahma*, *Tatva Parameshvaro*, *Svayambhu Paràbara*. *Parabrahma* signifies the highest wisdom, the most wise Being; *Tatva*, the Being who exists by himself; *Parameshvara*, the Almighty; from *Parama* the highest, and *Ishvara* lord; both which words are joined together by an elision, and formed into one: *Svayambhu*, a Being who exists for and by himself; as *Svaya* signifies, in the Samscred, by himself; and *bhu*, existing: *Paràbara*; the most excellent of all exalted beings. All these expressions, which are taken partly from the Brāhmanic grāmmer, and partly from the Indian dictionaries, clearly shew that the Indians believe in one only true God, who has the principle of existence within himself, and who lives from eternity to eternity. In the Indian book *Mababhārada* he is distinguished by the following appellations:

Canmasza vināshana, he who cannot possibly lose his purity; the pure Being who never sins.

Karmasākshi, the observer of all the actions of men.

Genmanāshādibina, he who loses neither his being nor existence.

Nirmala, the unspotted.

Nirmādiguellkoru dkarmanāyaga, the beneficent lord, or the fundamental principle of every thing that is pure.

Father

Father Joseph de Carignan, who was settled as missionary at *Bettia*, says, therefore, in a book which he dedicated to the king there: "Your Pagan authors write in your *Puràna* (a history of ancient times), and a part of your philosophers teach that there exists one God, who is an almighty, incorporeal, and pure spirit." Could he have written thus with impunity in the presence of the Brahmans, and particularly to a king, had he not been certain of what he advanced? Niebuhr, Pallot de St. Lubin, and others have sufficiently proved, that many Indians entertain the purest notions of the Divinity. One day having asked an ignorant Malabar Pagan how extensive the love of God was, according to his idea, he replied: *Saptasagaram eluranda lögavum onnu ciuttia vâsfughi sarpamàya avene pidicia caratina ábharatinál ettarudâde oru mey.* That is: "God is so great, that the serpent *Vâsfughi*, which surrounds the seven seas and the fourteen worlds, would be too small should he wish to employ it on his finger instead of a ring." It is here seen, that this heathen formed a very exalted conception of God, though he expressed himself in a figurative manner. It must, however, be confessed, that there are men also in India so stupid and blind as to believe the Deity to be a being that consists of several parts; and who consequently worship, as their god, the sun, the atmosphere, water, and even the rice which serves them as nourishment. But where is the country in the world in which there are not fools?

Respecting the manner in which God produced the world, and still conducts himself in the government of it, the Indians are divided in their opinions.

1. Some believe that God first produced the goddess *Bhavâni*, that is, all-creating nature. The latter,

ter, having brought forth three gods, called *Brahma*, *Viſhnu*, and *Shiva*, converted herſelf into three females, and theſe married their own ſons. The office aſſigned to the firſt was to produce every thing uſeful in the world; the ſecond was to preſerve them; and the third was commiſſioned to deſtroy them, when they ſhould be no longer neceſſary. Life, increaſe, and death—or creation, preſervation, and deſtruction—are every where obſerved in the kingdoms of nature. The above-mentioned goddeſſes *Bhavani*, who repreſents all-creative nature, according to the doctrine of the Brahmans, is the deity who, next to the Supreme Being, is entitled to the greateſt veneration.

2. Others aſſert that *Viſhnu*, the ſpirit of God, (for this is ſhewn by the appellation *Pranen*, which in the book *Mahabhàrada* is expreſſly added,) created in the beginning every thing from water; and from his navel proceeded *Brahma*, *Shiva*, and the whole multitude of the other gods.

3. Others are of opinion that the god *Parabrahma* firſt created the elements: theſe were en- cloſed in a *motta*, that is, an egg; the egg burſt in ſuch a manner that the upper fragments formed ſeven equal parts, and the lower fragments the ſame number; and from theſe aroſe the ſeven ſuperior and the ſeven inferior worlds, ſo that they reckon fourteen of them. When the Supreme God, *Parabrahma*, had created the elements, and all theſe worlds, he appeared on the gold mountain *Meru*; called the other gods thither, and aſſigned to *Brahma* the office of continuing the creation; to *Viſhnu*, that of preſerving it; and to *Shiva*, that of again annihilating every thing in the world.

The whole theology of the Brahmans is founded on theſe three different ſystems. They are contained in the *Mahabharada*, *Bhavadgavada*, *Aadiparva*, and
other

other Indian manuscripts. A more particular account of them may be found in my *Systema Brahmanicum*, and in the explanations of the Indian manuscripts preserved in the Borgian Museum at Velitri. From all these systems it incontrovertibly follows :

1. That the Indians believe that God created the world; though they do not agree in their ideas respecting the manner in which it was produced.

2. That they are neither Atheists nor Materialists, because they believe in an exalted self-existent being, who produced every thing, and who is the creator of the world.

3. That they are also not Manichæans, as they acknowledge that the only true God is exalted over and independent of every other being. According to their opinion he is eternal, the only one of his kind, and the sole creator of the universe.

According to the first system, God, before the origin of all creatures, created a female. But who is this female supposed to be? From the name given to her by the Brahmans, it appears that they understand by it Nature, which they have personified under the figure of a woman. In the Sanscrit she is called *Parameshvari*, the supreme woman; *Isbi* or *Isyani*, the woman; *Bhavani*, the creatress, who gives existence to all things; *Aadicumari*, the first maid, the first virgin; *Manassa*, the will of the lord; *Shakti*, the strength, the power, &c. Father Joseph de Carignan and Father Marcus à Tumba assert, that the Indians under these appellations understand the will of God, which emanated from him in a female form, in order to begin the creation of the world. According to the doctrine of the Brahmans, this goddess *Bhavani* changes and transforms herself into a thousand shapes, and appears sometimes as a man, and sometimes as a woman.

In Thibet she is called *Lhamaciupral*; in Nepal, *Mayadevi*; in Bengal, *Isbani*; and, as Sir William Jones has very properly remarked, she is every where worshipped as the goddess of Nature. Some ignorant Indians believe that she is the wife of the Supreme God; and others consider her as the spouse of *Sura* or *Suraya*, that is, the Sun.

On some Indian monuments, and in some paintings, this divinity is represented with a band round her neck, from which are suspended a great many skulls, as a sign that she has power over life and death; and that she produces, and again destroys, all things. From her menstrea, which she let fall on the earth, the flowers and all other created things arose. The rest of the Indian deities are indebted to her for their existence; and for this reason the heathens paint on her forehead, as well as on their own, the *Yoni* or *Medhra* (female organs of generation), which are represented by two side strokes and a red one in the middle.

The fables which the Indians, Thibetians and Chinese relate of this deity, are so numerous that it would be impossible to mention them. A nocturnal solemnity has been instituted in honour of her; but it is so scandalous that decency forbids me to describe it. All that can be said of it is, that a female perfectly naked appears on this occasion, and that the parts of sex are not only bestrewed with flowers, but even worshipped. This festival of offering is called in the Sanscred, Malabar, and Tamulic languages, *Shaktipùgia*; that is, the festival of the goddess *Shakti*, or Nature, who is the mother of all things; who produced every thing that exists.

This female deity bore three sons, *Brahma*, *Vishnu*, and *Shiva*, the latter of whom is also called *Mahadèva*. The first creates, the second preserves, and the third destroys. These three different effects
are

are called in the Sanscred *Srshiti*, *Stidi*, and *Samhàra*; that is, creation, preservation, and annihilation. The above three gods are the symbols of the three elements, earth, water, and fire. The earth produces all earthly things; the water promotes their growth, and preserves them; and by fire they are again destroyed. For this reason the Tamulians and people of Malabar say, that *Brabma* is of the nature of the *Bhu* or *Bhumi* (the earth); *Vishnu*, of that of the *Apu* or *Gelam* (the water), and *Shiva*, of that of the *Aghni*, or fire. All the three bear on their foreheads the sign of the *Toni*, to shew that they were born by *Bhagavani*; and that they are consequently created beings, who represent elements, and create, preserve, and again destroy every thing for which the menstrua of their mother supplied the original matter.

Brabma is represented as a man with four visages, because the world consists of four parts; and he rides on a swan, because the earth floats on water. *Vishnu* reclines on a leaf of the water-lily, *nymphæa*, which is the symbol of water. *Shiva* holds in his hand a ray of lightning, in order to shew that he represents fire. One needs only to cast a look at the figures of these deities to be immediately able to discover the meaning of the allegory concealed under them. They assume sometimes a male and sometimes a female appearance; and act their part sometimes as the husbands, sometimes as the children, and sometimes as the brothers of the goddess *Bhagavani*; in the same manner as the Juno of the Romans was represented to be the wife, mother, and sister of Jupiter. They are, however, different from each other; but together form the monstrous trinity, the *Trimurti* of the Indians, which is shut up in the trunk of a tree, and cannot be separated. In this manner they are represented in the ancient temple

temple in the island of Elephanta, an engraving of which has been given by *Niebuhr* in the second part of his *Travels*. *Tri* signifies three, and *Murti* a body; *Punya Murti*, a sacred body; *Vishnu Murti*, the body or image of *Vishnu*. The word *Trimurti* signifies, therefore, not three gods, or three distinct powers, but three visible bodies, which were produced by the goddesses *Bhavani*, and united together in one trunk. In this sense the word occurs both in the *Mahabhàrada* and *Sambhava*, and in the dictionaries of Fathers *Hanxleden* and *Pimentel*. These three gods were in the egg created by *Paramèshvara*; and, according to the book *Ciandròdeya*, will perish by death at the end of the world*.

The word *Brahma* signifies, in the *Samscred*, both the science of law, and, as Father *Hanxleden* says in his dictionary, the god *Brahma*, the creator, who, according to the doctrine of the *Vishnuvites*, arose from the *nymphæa* which sprang from the navel of *Vishnu*. As creator he is with propriety styled the science of law, because he arranged the whole creation according to the laws of nature. The *Veda*, which he holds in his hand, is nothing else than the book of nature, where he found instructions how to order every thing, according to the laws of necessity, by weight and by measure. Sometimes he is represented as a man sitting on an egg, from which he created all other things.

The wife of *Brahma* is *Sarasvadi*, the goddess of grammar, poetry and music. In the book *Amarsinba* she is called *Brahmi*, the goddess of the sciences; *Bhàradì*, the goddess of history; for the old Indian history is called *Bhàrada*, or *Mahabhàrada*, after the name of king *Bharaden*, or *Bharada*, from whom the Indians deduce a genealogical cata-

* See, on this subject, my *Samscred Grammar*, p. 175.

logue of their oldest kings, which is, however, fabulous. This goddess, who is distinguished by a great many other names, signifies, without doubt, the earth, as *Vishnu* is the symbol of water. She presides over gold and silver, trees, fruit, rice-fields, plants, cattle, and particularly fire, which she restrains both in habitations and in the fields. She is represented, in general, as sitting on a leaf of the *nymphaea*; suckling a child at her breast, or pouring from a bag the productions of the earth. Her symbol is the cow.

The wife of *Mahadèva*, *Shiva*, or *Rudra*, is the goddess *Parvati*, that is, the ruler of the mountains. She is called also *Isàni*, the woman; *Gauri*, the yellow, shining; *Gauri*, the white; *Haimavadi*, the ruler of every thing that is moist and cold; *Rudràni*, the goddess who is the cause that women in labour cry, and that men are afflicted with fevers, the small pox, the plague, and other diseases; *Sarmangala*, the goddess of pleasure, of joy, who promotes the growth and increase of all earthly things. She was destined to be the wife of *Shiva*, that is, the sun, because the moon receives her light from the latter, and in conjunction with him, at least according to the physical principles of the Indians, has an influence on all earthly things, and contributes to their creation as well as destruction. Her husband *Shiva* has also several other names by which his properties and effects are distinguished. Thus, for example, he is called *Mahadèva*, the great god; *Rudra*, the god who visits mankind with sickness, and by these means compels them to shed tears; *Isa*, the lord; *Shuli*, he who bears the trident, the symbol of the three worlds, viz. the heavens, the earth, and the infernal regions, which are all under his inspection; *Sbrakanda*, the lord of light; *Andagaribu*, the enemy of darkness; *Vyomaghòsh*,
the

the lord of the firmament, &c. All these appellations sufficiently prove that this deity represents the sun.

According to the Indian mythology, these two deities, *Shiva* and *Parvati*, produced the following children :

1. *Gannēsha*, of whom some account has been already given.

2. *Kartiguna*, or *Scanda*, the leader of the celestial armies.

3. *Hanumán*, the symbol of the air and the wind.

4. *Bhagavàdi*, of whom an account has also been given.

The next in order among the celestial gods is *Budha*, that is, the intelligent, the vigilant, the crafty, the acute. He is supposed to be a bosom friend of *Shiva*, and supplies the place of his private secretary. This office has been conferred on him by the Indian mythologists ; because, according to their ideas, each planet is governed by a particular genius ; and because *Budha* represents *Mércúry*, which is nearest the sun. This god is said to have been the author of a great many books, and to have invented arithmetic, the art of writing, geometry, astronomy, and, in short, all those sciences which have been cultivated and improved by the industry of man. The opinion of those who consider him as having been really a writer, a king, and a legislator, is ridiculous.

The other deities of the Indians are :

1. *Indra*, or *Devendra*, the genius who presides over rain and the atmosphere.

2. *Yama*, the genius under whose inspection the dead are placed ; the angel of death who dispenses rewards and punishment.

3. *Aghni*,

3. *Aghni*, fire, as a personified deity.
4. *Kamadèva*, or *Manmatha*, the god of pleasure, who blinds the eye of reason, and inspires men with wicked desires.
5. *Varuna*, the genius who presides over the sea, and also over ponds, lakes and rivers.
6. *Vaisbrava*, who presides over buried treasures, and over all pits and caverns in which riches lie concealed.
7. *Vishvacarma*, the inspector of all manual labour and mechanical arts.
8. *Yaksha*, certain genii who are in the service of the above-mentioned *Vaisbrava*.
9. *Gandarva*, the genii who make music in the heavens.
10. *Kinnara*, the musician of the female deities.
11. *Rakshasa*, the nocturnal apparition; a malignant genius, delighting in mischief; produced by the goddess *Adidi*, and detested by the other gods. This appellation is applied, in ridicule, by the Brahmans to the Europeans. It is remarkable that the Assyrians and Medes are in various ancient books called also *Rakshasa*. The Indians describe them as a wild, cruel, hostile people, who reside on the other side of the mountain *Imau* or *Himala*.
12. *Bhùda*, with the long *ù*, are also spectres in the service of *Mabadèva*.
13. *Pishasha*, wicked dæmons, the damned devils.
14. *Apsaràstri*, nymphs who reside partly in heaven, and partly on earth.

The Indians believe that good and bad genii of this kind wander always about, and sometimes suffer themselves to be seen. For this reason they are accustomed to invite them to eat in their houses; and,

and, on such occasions, they clean their habitations that they may be ready to receive them.

Of the above kind are the apparitions of *Vishnu*, who, as the preserver of the world, shewed himself to mankind under fine different forms. In these apparitions the whole history of the *Vishnuvites*, both sacred and profane, is contained. As they are highly interesting, I shall here insert them, together with the Malabar text, as it is written in the Indian book *Mahabhàrada*. The description of them is as follows :

1. *Hayagrivane connu Vèdanguel vindu munnam bhayaie tirpan Malsya vèszam adharva geà.*

“Thine is the victory, O *Vishnu*! thou who didst conquer *Hayagriva* (the ringleader of the wicked), and who, with a view to free us from our first terror (occasioned by the flood), didst assume the form of a fish, and bring us back the lost *Veda*.

2. *Kshira sàgaram-atbanàndare munnam adkibbàramò dānniduna mandiram uyartuvan ghòramáyora kūrma vigrabam dbaricidun kàrana murte geà.*

“Thine is the victory, O *Vishnu*! thou who in the sea of milk, in which the world with its monstrous burden had sunk and was near being plunged to the bottom, didst assume the form of a huge tortoise; didst again raise it up, and save it from apparent destruction.”

3. *Dhàtrie rekshiciuden kād:littadhò lōga prapti-cubhāvicioru Hiranyāccene munnam petriyāzavadāram ceidu nigrabiciuden dhàtrie stānatā-keum yagnānga murte geà.*

“Thine is the victory, O *Vishnu*! thou who didst assume the form of a boar, and in that form didst destroy the *Hirannya*, who through malice threw the world from its equilibrium, and hurled it

to destruction; but which thou didst save by thy wisdom, and hast again fixed on its centre*.

4. *Hiranyà Kaschipu vamá Asurendrene Kolluvan Narasinha-Karamay ci magna nalhá geá.*

“Thine is the victory, O Vishnu! thou who didst assume the mixed form of a lion and a man, in order to destroy the *Hirannya*, the leader of the wicked dæmons, who wished to force mankind to worship him.”

5. *Didigia-adhibenaya Bálie ciadipadina Didinnadidi Sudanaya Vâmana murte geá.*

“Thine is the victory, O Vishnu! thou who didst assume the form of a dwarf, and didst give thyself out as a son of the goddess *Didi*, to deceive king *Bali*, the prince among the sons of the goddess *Didi*, and to punish him †.

* These three apparitions are evidently a mystic veil, behind which the Indian philosophers have concealed the history of the flood, and of the fall of the wicked angels. The former was believed by all the ancient nations; and in regard to the latter, the book *Mahâbharâda* contains the following remarkable passage: *Asurânguel devatânam codiciaver*; that is, “The *Asuri*, or the wicked angels, contended with the utmost desire for deification. This passage stands in the 13th page of the copy of the above book, which I have in my possession. Compare with it my *Systema Brahmanicum*, p. 279. A.

† The goddess *Adidi*, or *Didi*, is the mother of the wicked dæmons, who in the Samscrad are called *Asuri*, and who are exceedingly spiteful. See, on this subject, Father Hanxleden’s dictionary, under the articles *Adidi* and *Asuri*. *Bali*, who of all these *Asuri* was the most wicked, and possessed the most insupportable pride, made it his continual business to torment the gods and men. *Vishnu* therefore assumed the form of a dwarf, overcame him, and punished him as he deserved. Other writers consider the above apparitions as an allegory respecting the history of the first king of the Assyrians called *Bel* or *Belus*, who reigned at Babylon 1322 years before the birth of Christ, and caused himself to be worshipped as a deity. According to this opinion the Assyrians are to be here understood, under the appellation *Asuri*. The author of the *Mahâbharâda*, already often mentioned, relates, that *Báli*, or *Mahâbáli*, that is, *Báli the Great*, had a hundred sons, the first-born of which was *Bânnen*. A.

6. *Dharanni Surageña dvèshiguel'âyundâya dharannî Pâlemnâre giama dagbni genâya irivattoru tude vad-biciu tâ'am tirkum Parashurâma murte parâpalaya geâ.*

“Thine is the victory, O Vishnu! thou who didst assume the form of a hero, who called himself *Parashurâma*; thine is the victory, thou preserver of the world, thou who didst destroy twenty-one of those kings who rebelled against the celestial gods; and who didst free the earth from their oppressive burthen.”

7. *Pankti kanane comu munnam âbatu tîrpan Panktisyandana sudenâya Râgghava geâ.*

“Thine is the victory, O Vishnu! thou who wast born as man, of the race of king *Ragghu*, under the name of *Râgghava*; who didst destroy the *Panktikana* (the giant *Râvana*), and didst free the world from that pest.”

8. *Annanni vanna mundâya - - - Madhura puri tannil Vâsudèva-âtmagenây Dèvagù taneyanay vannu Ngian genicidum bhumiyl pirrakennam Dèvagueldâ-aruli ceidu satya lôgavum pukidinâr - - - Krishnenây firranidu ingane gegan-nâlben Vishnu bhaktenmarcke sèvicîar-axandiciâr.*

“These apparitions of Vishnu were over - - - He now appeared in the form of a child produced by *Vasudèva* (the name of the father), and *Devagù* (the name of his mother), and thereby fulfilled the desire of the gods, who, as soon as they were informed of it, raised themselves together to heaven - - - He was born in the form of *Krishna*, and so *Vishnu* became lord of the world, honoured and worshipped by all the upright to the présent day.”

9. The ninth apparition of *Vishnu* was made in the person of *Budha*, the attentive, cunning, and vigilant god, who observes the good and bad actions of men, in order to punish or reward them;

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When the tenth apparition of *Viſhnu* ſhall take place. *Duſdhere ſhikſhikeyum ſhiſtere rekſhikeyum*, ſays the *Mahabbârada*; that is, he will puniſh the wicked, and reward the good.

Theſe were the nine apparitions of *Viſhnu*, as I find them deſcribed in two Malabar manuſcripts of the *Mahabharada*. One of them is written on palm-leaves, but the other on paper; and both perfectly agree in regard to the words, and even the accents. I, however, know that in this reſpect there are many variations, which may be ſeen in the ſecond volume of the *Aſiatic Reſearches*; but, in my opinion, it is always better to adhere to the Indian originals, than to depend on the ornamented relations of inconfiderate travellers.

The doctrine of the immortality of the ſoul is an article of belief generally acknowledged as true by the philoſophers, as well as by the common people in India. *Dhermaragia Guru*, the Peguan philoſopher, explains himſelf on this ſubject as follows, in his ſhort account of the *Barman* laws*: “ Thoſe who honour the Deity, his laws and his prieſts will one day ſhare the fate of all good men. For, in regard to the good and bad actions of every living being, the caſe is the ſame as with the ſhadow of our body, which never quits it, but follows it wherever it goes. Among all living creatures there are good and bad. Man becomes either a *Nat* (dæmon), or an animal. The ſoul of the animal tranſmigrates either into a man or a *Nat*. The *Nat* becomes either animal or man. In a word, all thoſe who have not rendered themſelves worthy of being admitted into the *Niban* (the habitations of the bleſſed), go alternately upwards and downwards.” This tranſmigration of the ſoul from one body into

* This manuſcript is preſerved in the Borgian Muſeum. *A*,

another is called *Punar-genana*. The body in which the soul is purified and cleansed is *Tadana Dèba*, the body of affliction or torment. A person who is perfectly purified, glorified, and blessed, is called *Pun-nyadeha*. Virtues and meritorious actions are either *Ulkrsha*, great deserts; *Madhyama*, moderate; or *Samánya*, altogether trifling and common. Sins are divided in the like manner; and according to this gradation the soul has to endure a greater or less degree of torment. The gods, that is the dæmons, are subject to this metempsychosis also; and hence it happened that *Budha* was obliged to wander from one body into another 999 times, *Viṣṇu* ten times, and *Shiva* and *Bhavani* an infinite number of times.

It is evident, that such transmigrations of the soul, or apparitions, can be considered properly as nothing else than repeated incarnation; and therefore the Greeks never said, “the soul of Zoroaster, of Semiramis, or Pythagoras, has again become man, but that it has entered into another body.” When the soul has attained its full purity, it is then, according to the doctrine of the Indians, susceptible of five degrees of eternal joy and happiness:

1. *Sànitya*, the presence of God.
2. *Sàmipyā*, approximation to God.
3. *Sàyugia*, union with God.
4. *Sâlécya*, holy contemplation of God.
5. *Sàrubhya*, participation in the divine essence.

The damned, on the other hand, are exposed in *Naraga* (hell) to the most dreadful torments. The *Preda* or *Naragagendu*, that is, the souls of the damned, have to expect there:

1. *Tabana*, pain.
2. *Avici*, internal anguish.
3. *Sambhàra*, sufferings and punishment for their sins.

4. *Kàla*.

4. *Kàlafùtra*, an extraordinary length of time, which does not end till full atonement has been made for their sins.

5. *Tipravèdana*, torments effected by fire.

6. *Pidha*, a dreadful malignity and exasperation of their minds.

The inspection of the damned belongs to *Yàma*, that is, the god who is always vigilant; or *Sbràdhadèva*, the god of tears and lamentations. The five principal places where good works are rewarded are :

1. *Niba*, or *Mòksha*, the true abode of the blessed in the highest heaven, where *Parabrahma* the God of gods has his residence.

2. *Brabmalòga*, the heaven of the god *Bra'ma*, to which those ascend who have particularly devoted themselves to the service of this god.

3. *Caylàsa*, the heaven of *Shiva* or *Mahadèva*, to which their adherents attain.

4. *Vaicunda*, the heaven of *Visbnu*, which is peculiarly destined for the worshippers of that deity.

5. *Indraloga*, or *Suvrgga*, the heaven of *Dèvendra*. This is situated in the air. It is consequently the lowest of all, and is appointed for the reception of those who on earth devoted themselves to the service of any deity.

The *Mòksha*, or *Niba*, is the only one of these heavens from which souls have no need of again descending to the earth; for in it they are already cleansed, and have attained to the highest degree of perfection. From all the rest they are now and then sent down; but they again ascend to them, according as their past conduct in life has been meritorious or deserving of punishment. Souls transmigrate also sometimes into animal bodies, and hence the prohibition to kill animals.

CHAPTER VIII.

Hieroglyphical Marks of Distinction among the Indians.

IT is a part of the superstition and religious practices of the Indians, to paint on their forehead or breast certain hieroglyphical marks, which serve to shew either their peculiar veneration for some particular deity, or their attachment to a certain philosophical sect. Those who understand the secret meaning of these marks of distinction can immediately tell, when they meet a Pagan Indian, to what religion or school he belongs. It may afford satisfaction, therefore, to the reader, to see here an explanation of them illustrated by a plate.

I. *Trishula*, the trident which *Shiva*, *Rudra*, or *Mahadeva* holds in his hand, as a symbol of his power over heaven, the earth, and hell. For this reason he is called by the Indians the *Trident-bearer*. He is distinguished also by the name of *Tripurandaga*, that is, the god who pervades and governs three worlds. The symbol of these three worlds are three mountains, called *Tripura*.

II. *Shula*, which also represents the trident. The *Shivanites* paint it, as they do the former, with white earth, both on their forehead and breast. Some call it *Tirunama*, that is, the most sacred name of God.

III. *Ciakshu*, or *Trkanna*, the sacred eye of *Shiva*. This god has three eyes, and that with which he observes every thing stands in the middle of his forehead. For this reason he is called also *Trilo-*



cèna, the triple-eyed god *. The Shivanites paint this eye on the forehead.

IV. *Aghni*, or *Ti*, that is, fire, which the *Shivanites* worship as a symbol of *Shiva* or the sun. They bear this mark both on their forehead and breast. The pyramidal form of the Indian temples shews that they are dedicated to the sun or fire.

V. *Tirumanna*, the holy earth. This mark is painted on the breast and forehead with yellow, red, or white earth; and is used at *Jagarnat* on the Ganges; at *Caveri*, *Cangipuram*, and, in general, every sacred place. The lateral strokes are white or yellow; but that in the middle always red. This mark represents the *Meddhra*, that is, the womb of *Bhavani*, from which every thing existing was produced. It is much used by the *Shivanites* and *Vishnavites*.

VI. *Tripundara*, that is, the ornament of the three stripes. It is painted with sandal wood and ashes; and signifies *Bhavani*, the goddess of nature, together with her three sons *Brahma*, *Vishnu*, and *Shiva*—earth, water, and fire. Some are of opinion that this mark represents properly *Vishnu*, as he swam in the water at the time of the creation.

VII. The *Tripundara* with the *Puttu*. It has the same signification as the preceding, and is formed with ashes. Both these marks are very common among the Indians.

* The most common forms of prayer addressed by the Indians to *Shiva* are: *Shiva Shivaya namà*, that is, *Shivà*, *Shiva*, adoration to thee!—and *Maràyana namà*, To thee, O *Vishnu* or *Naràyana*, be adoration! Particular names, as I have already said, are in general given to each god, and these names serve to express their attributes or properties. The Indians always repeat them three times in order, during their devotions; and as often as they pronounce one of them, they drop a bead of their rosary. A.

VIII. The *Lingam* or *Phallus* of *Shiva*: a symbol of the creative power of the sun. Some bear it on their neck; others paint it on the arms, and some on the forehead.

IX. *Pàdiciandra*, the half-moon, which is painted on the forehead with yellow. It is a mark of the *Shivanites*, who worship the sun and the moon; and the symbol of *Ishàni* and *Parvadi*, the ruler of mountains, the woman of the mountains, that is, the moon.

X. *Pàdiciandra* with the *Puttu*: has the same signification.

XI. *Puttavardhana*, that is, growth, increase. This mark is an ornament of the priesthood, and is painted with yellow. It represents the square pit in which the *Homa* or *Yaga* is burnt.

XII. *Vidavardhana*, happiness, domestic felicity; a mark formed with cow's dung, the symbol of abundance. The *Visnுவites*, that is, the worshippers of water and earth, are accustomed to make great use of it.

XIII. *Gòbura*, the tower; a mark which is painted also with a yellow colour. It is dedicated to *Ishi*, or *Lakshmi*, and relates in particular to the thriving of cattle. The above female deity bears on her head a turret of this kind, as *Cybele* did formerly.

XIV. *Villa*, the bow. It is dedicated to *Skrivàma*, that is, the young *Bacchus* (the symbol of the sun), who with it combats the king of the night, the leader of monsters and giants, who is called *Ràvana*. According to tradition he was a king in the island of *Ceylon*: but properly he is the *Pluto* of the *Indians*.

XV. *Tamara-ila*, or *Padma-ila*, the calyx, together with a leaf of the *nymphæa*. It is painted with yellow, for which the *Indians* have a particular fondness;

fondness ; and signifies water, from which every thing was, and still is, produced by the influence of the sun.

XVI. *Munghi-ila*, a single leaf of the *nymphæa*, placed in water in an inverted situation. Like the preceding, it is also a mark of the *Viſhnuvites*, and has the same ſignification.

XVII. *Tamaramotta*, the bulb of the *nymphæa*. It is painted with yellow, and has also a like ſignification.

XVIII. *Puttu*, that is, the mark of colour. It is either red, white, or black. In the middle of it is a raw grain of rice, dedicated to *Lakſhmi* the goddeſs of the fruits of the earth, and particularly of corn.

XIX. *Ciacra*, the wheel of *Viſhnu*, which he always turns round, and by which he directs the world. A great many wonderful powers and properties are aſcribed to it by the *Viſhnuvites*. The oldeſt Indian kings employed this wheel inſtead of a ſceptre ; and were, therefore, called *Ciacravartti*, that is, perſons who direct the wheel. The Thibetians ſtill retain this ancient cuſtom, and carry round a wheel during their public proceſſions, feſtivals, and other ſolemnities. This mark is particularly characteristic of the *Viſhnuvites*. Some conſider it as the ſymbol of the ſun ; and I am of the ſame opinion, becauſe that luminary is worſhipped by the Indians as the ruler of the world.

Theſe different kinds of marks have, in the Samſcared language, a common appellation, viz. *Tilaga*, a mark on the forehead ; *Todocuri*, a ſtripe or mark which is made by touching colours ; *Citragea*, a coloured ornament on the forehead ; *Pattikira*, a ſtripe made through devotion ; *Viſhèſzaga*, marks by which the different ſects and worſhippers of God may be known. Some of theſe marks are painted

with red sandal wood, others with *curcuma*, others with *magnet*; some with the ashes of burnt cow's dung, others with rice-meal, and others with earth which has been collected in the neighbourhood of a temple, a sacred river, or a place consecrated to a deity: ashes from burnt human bodies are also sometimes mixed with this earth. The sandal wood, saffron and ashes are consecrated to fire, the sun, moon, and planets; but the sacred earth, the rice-meal, and burnt cow's dung, are employed in honour of *Lakshmi* and her husband *Vishnu* *.

* When the Pagans, during their ablutions, paint marks of this kind on their forehead, they always repeat certain forms of prayer, in honour of the deity to whom these marks are dedicated. At the time of public ablutions this business is performed by the priest, who paints with his finger the foreheads of all those who have already purified themselves. At private lustrations each person lays on the colours himself, without being under the necessity of offering up prayers. No Pagan can assist in any part of divine worship without being painted with the above marks. A.

CHAPTER IX.

Division of Time—Festivals—Calendar of the Indians.

IN the reckoning of time the Indians employ partly solar years, and partly lunar. A solar year is called *Sura*, or *Surya Valsara*; a lunar year, *Somanda*, or *Ciandra Valsara*. A *Suraya Valsara* contains twelve months, during which the *Sura* or *Surya* (the sun) passes through the *Rashiciacra* (zodiac). The *Rashi*, or signs of the zodiac, are:

1. *Mészä*, a horned animal, that is, Aries. It corresponds with April, called *Mészä-mösa*.

2. *Idava*, *Vrsba*, or *Mahisba*, that is, Taurus. It corresponds with *Idavamäsa*, or *Vrsbamäsa*, May.

3. *Mithuna*, Gemini, a couple, or man and wife, as seen represented on an Indo-Thibetian painting preserved in the Borgian Museum. It corresponds with *Mithunamösa*, or June.

4. *Carkidaga*, and not *Carcata*, as it is called very improperly by Sir William Jones, Cancer. It corresponds with July.

5. *Sinha*, Leo, an animal which not only existed in India in the remotest ages, but is still found there; as Zimmerman has observed, with great propriety, in his Zoology. *Sinhamäsa*, the sun in the sign Leo; August.

6. *Cani*, or *Canya*, Virgo; *Canimäsa*, the sun in the sign Virgo, September.

7. *Tula*, Libra; *Tulimäsa*, the sun in the sign Libra, October.

8. *Vrskica*,

8. *Vrshvica*, Scorpio; *Vrshvicamasa*, November.
9. *Dhanu*, or *Dhanussa*, the Bow (not the bowman); *Dhanumasa*, December.
10. *Magara*, or *Macara*, the Whale (*Souffleur*); *Magaramasa*, January.
11. *Cumbha*, a Water-pitcher, a vessel with a narrow neck, the sign Aquarius; *Cumbhamasa*, February.
12. *Mina*, or *Malsya*, Two Fish; *Minamasa*, March.

Anquetil du Perron believes that the Indians adopted this zodiac from the Arabs; but Bayer and Montucla are of opinion that they borrowed it from the Greeks. Sir William Jones, however, maintains that all nations of the earth were acquainted with the zodiac before their dispersion; and this conjecture appears to me to be the most probable*.

The days of the week have also significative appellations, as follows:

1. *Aadityanàl*, *Suryanàl* or *Suryavàra*, the day of the sun, Sunday.
2. *Sòmanàl*, *Sòmavàra*, *Tinguelashicia*, *Tinguelkelami*, the day of the moon, Monday. The three first names are Malabar; the last Tamulic.
3. *Mangalanàl*, *Ciovanàl*, *Ciovanàra*, *Ciovashicia*,

* Four different kinds of years occur in some of the ancient Grantham or Samscred books. One consists of 355, another of 365, the third of 360, and the fourth of 324 days. Besides these, there is also the year of Saturn, or *Shani*, which always completes its course in twenty-nine years and six months. Likewise the year of Jupiter, or *Brahaspadi*, which consists of 360 days, divided into ten months. In some of the Indian provinces the people still reckon by these years. This variety, in determining the revolutions of the planets, seems to shew that the Brahmans and *Samanai* were diligent observers of the heavens in very ancient periods. The orbits of the planets are divided into a certain number of *Yògiana*, each of which is equal to a mile. A.

is, in Malabar, the day of Mars, Tuesday. This Mars, however, was not a warrior, but a priest and counsellor of the sun.

4. *Budhanâl, Budhavâra, Budhanashcia, Budhakelami*, the day of Mercury, Wednesday. By Mercury the Indians understand also a priest and counsellor of the sun.

5. *Brhaspadinal, Brhaspadiâra, Vyashcianâl, Vyashkelami*, the day of Jupiter, Thursday. The Indian Jupiter was also a priest and a poet.

6. *Shukranâl, Shukravâra, Vishnavâra, Velliaspica, Villikelami*, the day of Venus, Friday. The genius of this planet is of the male sex; and is a priest, poet, and contemplative philosopher.

7. *Shaninâl, Shanivâra, Pangunal, Shaniaspica, Shanikelami*, is the day of Saturn, Saturday. The genius of this star is supposed, by the Indians, to be an old man invested with the priesthood, who presides over the course of time, and devours children. According to every conjecture, this is merely an allegorical allusion, by which they mean to shew that a great many men always die before it has completed its revolution, which, as is said, continues thirty-nine years six months*.

* It is very remarkable, that the zodiac of the Indians contains the same signs as that of the Greeks and other western nations: that these signs were, in part, used by the Egyptians; and that the seven days of the week, which Dio Cassius, *lib. xxxvii.* speaks of as an ancient establishment of the Egyptians, are named after the same deities as among them. The Turks, Persians, Tartars and Chinese have in their zodiac a series of signs totally different, consequently must have derived their knowledge from a different source; but at the same time from a people who had observed the courses of the heavenly bodies, and who had endeavoured to compare the solar year with the lunar. I cannot help entertaining an idea that the people of Upper Egypt and Nubia, who were considered as Ethiopians, were the first who had a knowledge of the planets and heavenly bodies; and that their knowledge was communicated to the Egyptians, Arabians, and Indians, and to the whole East. *F.*

The Indians believe that the world was created under the sign of Aries; and therefore they begin, every year, on the commencement of April, when the sun enters into that sign, a new period, according to which they determine the course of the sun and the other planets. On this occasion they always hold their great and celebrated festival of offering known under the name of *Yaga*. A great many Brahmans assemble in a tent in the open fields; and, amidst a variety of ceremonies and religious practices, strangle a ram which is consecrated to the sun and the planets. The object of this sacrifice is, that the genii of these stars may confer good fortune and happiness on their worshippers during the course of the new year. In my *Systema Brahmanicum* I have given a particular description of this festival.

According to the assertion of Le Gentil, Bailly, De la Lande, and Sonnerat, the Brahmans use a cycle of sixty years, reckoned according to the method of the Chaldæans. A period of 24,000 years, they say, is necessary before the whole host of the heavens, together with all the fixed stars belonging to them, can perform their revolution from east to west. Now, as the motion of the celestial sphere, in the course of sixty years, advances fifty-four minutes in longitude, it thus produces the above-mentioned cycle of sixty years, which forms a part of the 24,000 years which must elapse before the whole rotation of the heaven is completed.

Mr. S. Davis, however, is of opinion, that this cycle of the Brahmans relates merely to the revolution of *Rasba* (Jupiter.) This much at any rate is certain, that this cycle actually occurs in the astronomy of the Brahmans. Walther, Sonnerat, and Father Beschi have mentioned the different appellations of the sixty years, of which this cycle consists,

in

in the order as they follow each other; and it appears, that such years are expressly quoted in the horoscopes and descriptions of the naticities of the Indian princes. It is equally certain, that this cycle existed in the *Pancianga* of the *Brahmans* at *Carnate*, *Malayala*, *Madura*, and *Tanjaur*. This *Pancianga* is the calendar used by all the *Brahmans* who live towards the East. It consists of five divisions, as appears by its name, which is compounded of *pancia* five, and *angia* a part. The first contains the days of the moon's increase and decrease; the second, the usual days of the week; the third, the constellations, with an account of the moon's daily position; the fourth, those days which announce good or bad fortune; and the fifth, auguries and horoscopes, together with the current year of the above-mentioned cycle of sixty years.

The *Brahmans* employ also another period called *Mabayuga*, which they determine by an anomalistic movement of the whole stars, which ends when the moon together with her apogeum and ascending nodes are in conjunction with the sun on the first day of April. Repeated observation of the starry heavens gave the *Brahmans* an opportunity of remarking that the course of the stars was in a certain measure retarded by their ascension and distance from the earth. They calculated, therefore, this retardation, and found, that, since the time when the above position of all the stars took place, 1,955,884,890 years must have elapsed; and that 2,364,115,110 years were necessary to produce it again. This great anomalistic period of the revolution of the stars, which they call *Calpa*, is divided into four epochs. The first is called *Satayayuga*, the age of truth and justice, or the golden age; *Tredayuga*, the second, we should call the silver age; the third,

Duaba-

Du-barayuga, is the brazen age; and the fourth, *Caliyuga*, the iron age.

	Years.
The <i>Satyayuga</i> contains	1,728,000
The <i>Tredayuga</i> - - -	1,296,000
The <i>Duabarayuga</i> - - -	864,000
The <i>Caliyuga</i> - - -	432,000

The whole *Calpa*, comprehending the *Sandhi* *, lasts 4,320,000,000 years.

Of all the Europeans, no one, as far as I know, has placed in a clearer light this subject; as well as the whole Brahmanic astronomy, so difficult to be explained, than Mr. Samuel Davis †. From his explanation, founded upon Indian manuscripts, it evidently appears that the above periods, as well as the division of the different ages into a certain number of years, is not a poetical fiction, but a real astronomical period, founded upon the hypothesis, that so many thousands of years, which form the *Calpa*, are requisite before all the celestial bodies can be found together in the above position; which however has never yet existed. M. Bailly was therefore in a great error when he endeavoured to prove, from the astronomical calculations of the Brahmans, that the world is much older than it is according to the chronology of Moses ‡.

We

* *Sandhi*, or *Sandhya*, is the time when day and night border on each other, the morning and evening twilight, says Mr. Samuel Davis; to whose dissertation I am indebted for the above calculation. *A.*

† See, on this subject, the *Asiatic Researches*, vol. ii. § 15, p. 225, *On the Astronomical Computations of the Hindoos*; and § 16, p. 289, *On the Antiquity of the Indian Zodiack*, by W. Jones; also Sonnerat, *Voyages aux Indes*, vol. ii. b. 3. p. 178. and p. 201. *A.*

‡ The first astronomical observations in India were made in the year 1181 before the birth of Christ. It is evident, therefore, that

We are told by Strabo, in the fifteenth book of his Geography, that the Brahmans admitted, as a thing well known, that the earth was of a spherical figure; and indeed they are actually convinced of the truth of this principle. They divide the diameter of it into a hundred and sixty equal parts, which they call *Yogiana*. When they wish to determine the degree of latitude under which a place lies, they employ the *Palabhá*, that is, the shadow projected by the gnomon of a dial, placed in a perpendicular direction, exactly at the time when the sun is on the equator. The longitude, called *Deshándara*, they determine by eclipses of the moon; and it is reckoned from the first meridian, which most of the Brahmans make to pass through the western extremity of the island *Lanca* or *Ceylon*. The place where it does so is called *Salmala*, and is probably a mountain on the coast of *Pescaria*, which is adjacent to that island; at least we have reason to conclude so from this circumstance, that the coast of *Pescaria* is called in the Sanscred language *Saláhababu*. We know from the Indian mythology, that *Rama* (the Indian Bacchus, or the Sun,) went to the first meridian in *Lanca*, when he wished to expel *Ravana* the king of the night; and that, for this purpose, he passed over the bridge *Ràma*, which is properly nothing else than a sand-bank, that affords a passage from *Pescaria* to *Lanca*. Here then in the island of *Lanca* is the first meridian, where, according to the idea of the Brahmans, immediately after midnight the natural day begins to appear, and then diffuses itself earlier or later over all the other places towards the east or the west, according as they lie under a nearer or more remote degree of

that the Indians are among the oldest astronomers. See the *Asiatic Researches*, vol. ii. p. 393. A.

longitude.

longitude. There are, however, various other places which the Brahmans make their first meridian to pass through : such, for example, as *Avanti*, a town in the country of the Marattas.

The inhabitants of the coast of Malabar reckon the hours of the day and the night from the rising and setting of the sun. Thus they say, in the first *Nàliga* (hour) of the day ; in the second *Nàliga* of the night, &c. Few of the Indians reckon the hours from noon. The duration of time, called *Ràla*, or *Mukurta*, is reckoned by the breathings of a person in health. Six breathings make a *Vinàlica*, or minute ; sixty *Vinàlica* make a *Danda* ; and sixty *Danda*, *Dina*, or *Nàliga*, form one *Nakshatranal*, that is, a natural day ; and thirty such *Nakshatranal* make a *Masà*, or astronomical month.

In Malabar the day and night consist of sixty *Nàliga*, which together, according to the Italian method of reckoning time, amount to twenty-four hours. The night is divided into four *Yama*, or watches ; so that the two first last till midnight, and the other two till morning. There is a similar division of the day. These watches have not been borrowed from military regulations ; but were first established by the Brahmans employed in celestial observations.

The hours in the Sanscred language are called *Shalkshana* ; in the Tamulic and Malabar, *Nàliga* ; in the Nepalic, *Ghabu* ; and in Hindostan, *Palà*. They are announced from the summits of the pagodas, or heathen temples, by beating upon copper basons, the sound of which can be heard at a great distance. Is it not possible that these basons or copper vessels, which were employed for this purpose in the earliest ages, may have given rise to the invention of our bells ? On some pagodas the hours are announced by means of a large cow's horn, which emits a strong
and

and penetrating sound. Some reckon the time by water-clocks, and others by lamps; some by the position of the sun, and others by the flux and reflux of the sea, which, when the moon is visible, they can determine with wonderful accuracy. Here and there may be found a few Indians who make use of the Berossian clocks.

The astronomical year of the Indians consists of 365 days, six hours, twelve minutes and thirty seconds. When this division and the astronomical tables of the Brahmans are closely examined, it appears that they agree perfectly with the Egyptian, Chaldean and Babylonian; and that they were long known among them before the origin of the Alexandrian school, from which Anquetil du Perron deduces the astronomical knowledge of the Brahmans.

The Indian books which treat of astronomy are:

1. The *Sùrya Sidhànda*, that is, observations of the sun.
2. *Sòma Sidhànda*, observations of the moon.
3. *Vashista Sidhànda*, observations of *Vashista*.
4. *Graba làghava*, observations of the stars.
5. *Grabanamala*, or a catalogue of eclipses.

The astrological books of the Indians are:

1. *Giodisha Shástra*, that is, the science of casting horoscopes, and observing the constellations.
2. *Giadagàrnava*, that is, the light by the help of which one can discover what is good or bad in the hour of a person's nativity.
3. *Kramadìpiga*: Instructions for the knowledge of good or bad actions; the production of which depends on the constellations.
4. *Subudidìpiga*: Instructions how to perform ablutions and purifications by observing the revolution of the heavens.

In the scientific writings of the Brahmans, astronomy is treated in a manner entirely different from that of the so-called *Purana*, or ancient histories. The latter contain nothing but a multitude of insipid fables, the foundation of which is astronomy; but which are entirely destitute of probability. Anquetil, Bailly, and other learned men have however suffered themselves to be so far misled by them, as to consider the astronomy of the Brahmans in a very erroneous point of view.

Besides the solar year, the Indians have also a particular lunar year, which, according to the testimony of Curtius*, was introduced in the earliest periods, and by which most of them at present are accustomed to form their computations. Some of the inhabitants of the coast of Malabar reckon, as we do in Europe, by solar years; and adopt our *Annus expunctionis*, or leap-year, which they call *Kuttucala*. Others reckon as we do, but differ from us in regard to the days of the month; as they increase or lessen them without making any variation in the number of the months. Their month begins after the seventh and before the twelfth day of ours, and consequently ends some days later. This difference, however, is not confirmed by the authority of the king or government, but depends merely on the astronomical observations of this or that astronomical sect and school, one of which reckons one way, and another in a different.

That the reader may form some idea of the lunar months of the Indians, I shall here give the names of the twenty-seven constellations which the moon passes through every month, and to which particular regard has been paid in this division of time.

* Lib. viii. cap. 17.

Sir William Jones has transcribed them in the Bengal language; but I shall employ the Malabar and Tamulic.

1. *Ashvadi.*

- | | |
|-----------------------|-----------------------------|
| 2. <i>Bharani,</i> | 15. <i>Ciodi,</i> |
| 3. <i>Kartiga,</i> | 16. <i>Vishaggka,</i> |
| 4. <i>Rohani,</i> | 17. <i>Anila,</i> |
| 5. <i>Magaira,</i> | 18. <i>Trketta,</i> |
| 6. <i>Tiruvadira,</i> | 19. <i>Mula,</i> |
| 7. <i>Punarda,</i> | 20. <i>Purada,</i> |
| 8. <i>Alyla,</i> | 21. <i>Uttarada,</i> |
| 9. <i>Magha,</i> | 22. <i>Tiruvonna,</i> |
| 10. <i>Pura,</i> | 23. <i>Avitta,</i> |
| 11. <i>Puya,</i> | 24. <i>Ciadeya,</i> |
| 12. <i>Uttara,</i> | 25. <i>Puraviruttadi,</i> |
| 13. <i>Atta,</i> | 26. <i>Uttaraviruttadi,</i> |
| 14. <i>Citra,</i> | 27. <i>Irabadi.</i> |

Some add also the twenty-eighth, *Abhijit*. Mr. Sonnerat has totally mutilated these names, which may be found in the second volume of his *Voyages*. I have written them exactly as they are pronounced in Italian. Whoever will take the trouble to compare them with the Bengalo-Samscredamic appellations, which Sir William Jones has published, will find that they entirely correspond with them, and that the Brahmans on the coast of Malabar understand the Samscred as well as the Brahmans of Bengal and at Benares*.

According to the principles of the Indians, the moon continues in each of these constellations during the period of sixty Malabar *Naliges*, or twenty-four hours. In their calculations the Indians do not take into account the days of new and full moon, but reckon only those of her increase and decrease.

* See the *Asiatic Researches*, vol. ii. § xvi. p. 289.

Full moon is called in the Sanscred language *Purnimà*, or *Velutavà*, the white moon. New moon is called *Amàva* or *Carttavàva*, that is, the new, the black moon; because at that time she is not quite visible. As soon as full or new moon is past, they begin to reckon in the following manner: *Prathema*, the first day after new or full moon; *Duidia*, the second; *Tridia*, the third; *Ciadrtti*, the fourth; *Penciami*, the fifth; *Sbasdi*, the sixth; *Saptami*, the seventh; *Ashdami*, the eighth; *Navamì*, the ninth; *Dasbamì*, the tenth; *Egadasbi*, the eleventh; *Dvadasbi*, the twelfth; *Trayodasbi*, the thirteenth; *Ciadurdasbi*, the fourteenth. Her increase is called *Purvapaksha*, and her decrease *Abaraksha*, that is, the fore-part and hind-part of the moon. According to the above method of reckoning, a lunar month seems to consist of fourteen days: two such lunar months and two days make a solar*.

The festivals of the Indians, according to the lunar calendar, are established in the following order:

I. In *Purnima*, the month of March, the festival of the goddess *Bhagavadi* is celebrated, which, next to that of the sun, when a ram is sacrificed, is the most celebrated of all. The principal part of the solemnity is, that the Brahmans, in honour of the moon, present a large offering, which they call *Sòmàyàga* (the moon-offering). On this occasion they bruise certain aromatic herbs, and prepare from their juice a particular kind of beverage, which they partake of, repeating at the same time a great number of private forms of prayer, called *Mandra*. These *Mandras* always end with the words *Om* or

* Compare with the above the calendar of the Greeks and the Romans, published at Basle in 1545, by Lilio Gregorio Giraldo. It will there be seen that the calendar of the Brahmans has a striking similitude to the ancient calendar of the Greeks. A.

Svâba, which signify, Be it so, or Amen! Happiness, health, and prosperity, be thine! For example: *Pranane Svâba*; *Abâne Svâba*; *Samane Svâba*; *Vyana Svâba*:—that is: *Profit*, May it do thee good, Spirit of Life (*Prâna*)! *Profit*, &c. Spirit of those below (*Abâna*)! *Profit*, &c. Spirit of Breathing! *Profit*, &c: Spirit of Sight! *Profit*, &c. Spirit of Hearing!—These, in all probability, are the five spirits which the Egyptians worshipped, as we are informed by Origen in his fifth book against Celsus; and to which they added, besides others, *Crepitus Ventris*. This festival is always celebrated in the month of March, on the first Monday after the equinox. I had an opportunity of seeing it at *Muttam*, *Tiruvandaram*, and *Craganor*. The concourse of people on these occasions is immense. Through religious zeal, the Indians bring with them a great many cocks, and give them to the Brahmans, who slaughter these animals before the door of the temple of *Bhagavadî*, and besprinkle the earth with their blood. The attributes of this deity have been fully explained already.

II. The second lunar feast is called *Egadasbi*, or *Egashî*, because it always falls on the eleventh day on which the moon either increases or decreases. On this day, all women who have been delivered in the course of the week, or who approach the time of their delivery; all barren females, or those who suffer from a suppression of the menses; likewise all patients who have been cured of the small-pox, and all fishermen and farmers, must observe a strict fast in honour of the goddess *Bhagavadi*. All these people are fully convinced that the moon assists women in labour, expels the fever of the small-pox, promotes the growth of the fruits of the earth, is propitious to fishing, and has an effect on menstrual purification. They repair, therefore, very

early, as I had an opportunity of seeing several times at *Feira d'Alva* and *Barcale*, either to the sea, or, as circumstances may serve, to some river or pond, where they perform their usual ablutions, and then cause a half-moon, or some other sacred mark which has a symbolical relation to the moon, to be painted on their foreheads. When this is done, they hasten to the temple of *Bh'gavadi*; bring her an offering of coco-nuts, rice, butter, pepper, flowers, and other vegetables; deposit all these before the door of the temple, and pray to the goddess with uplifted hands. On this day they are not allowed to take the least nourishment before sun-set; and even then they must use nothing but boiled rice, fruit, pulse, and water. Milk, fish, and betel, are strictly forbidden during these fasts.

These devotees, and particularly the philosophers among them, have an uncommon dexterity in observing the phases and aspects of the moon, and of foretelling from them the changes of the weather. When the moon is obscured by a cloud, and it begins to lighten, they regulate their predictions by the following rule:

Vadaya calilā vidyul atabāyādi lohini
Pida vrsbāya vigneyā.

That is: "When the lightning appears of a dark blue colour, it prognosticates wind: if it be very red, drought will follow: if it has a yellow appearance, it denotes rain." All the physical and astronomical observations commonly ascribed to *Zoroaster*, or *Z rdust*, have originated properly from the Indian *Shamanæi*, and agree perfectly with the observations of the modern Brahmins.

III. The third festival is celebrated merely by females, at the time when the moon is in the constellation *Tiruvàdira*, which always happens in the
 sixth

sixth lunar month. The origin of this festival is thus related in the Indian mythology:—*Shiva*, that is, *the good*, (a sacred name given to the solar deity,) once burnt the god *Ramadèva*, (the Cupid of the Indians,) and deprived him of life. The death of this beautiful boy made a deep impression of grief on the heart of the goddess *Parvadi*, the lunar deity, or wife of *Shiva*. She requested, therefore, in the most earnest manner, that her husband would restore him to life; which he at length did. In remembrance of this remarkable event, the principal Indian women subject themselves to strict fasting; and at the same time offer to *Parvadi* milk, fruit, rice, flowers, and bananas, to give her to understand that they entertain a grateful remembrance of her intercession, by which *Ramadèva* was again restored to life. On this day the Indian women perform a peculiar kind of dance called *Tiruvàdiraattam*. Many of them also are accustomed to amuse themselves in a swing; and this practice seems to have a particular relation to the divine worship of the sun and the moon. The elements which were animated by these two planets are: *Aghni* *, fire; *Bhu*, or *Bhumi*, the earth; *Gela*, water; *Vayu*, air; and *Agàsha*, the æther.—Some of the Pagans form such grovelling ideas of the Deity, that they consider the earth as his body,

* In page 317, the author enumerated several Indian words which have a great similarity to Latin words of the same signification; and here we have another instance in *aghni*, ignis, fire. I shall take this opportunity of remarking, that several Lithuanian words have a great affinity to the Latin. Thus *avis*, ovis, a sheep; *Dièwas*, Deus, God; *dantis*, dens, a tooth; *senis*, senex, an old man; *arru*, aro, I plough; *wirs*, vir, a man; *gentis*, gentilis, a relation; *rossa*, ros, dew; *angis*, anguis, a snake; *lupus*, lupus, a wolf; *naktis*, nox, noctis, the night; *tu*, tu, thou; *trys*, tres, three. *Dus Dièwas dantis*, *dys Dièwas dunes*; dat Deus dentes, dat Deus panem.

the air as his skin, water as his tongue, fire as his eyes, and the æther as his ears*.

IV. The fourth grand festival, celebrated in *Malayàla*, is called *Onam*, and happens always in the month of September, on the day of new moon.— About the 10th of September the rain ceases in Malabar. All nature seems then as if renovated: the flowers again shoot up, and the trees bloom: in a word, this season is the same as that which the Europeans call spring. This festival seems, therefore, to have been instituted for the purpose of soliciting from the gods a happy and fruitful year. It continues eight days, and during that time the Indians are accustomed to adorn their houses with flowers, and to daub them over with cow's dung; because the cow, as already observed, is a sacred animal dedicated to the goddess *Lakshmi*, the Ceres of the Indians. On this occasion they also put on new clothes, throw aside all their old earthen ware, and supply its place by new. The men, particularly those who are young, form themselves into two parties, and shoot at each other with arrows. These arrows are blunted, but exceedingly strong; and are discharged with such force, that a considerable number are generally wounded on both sides. These games have a great likeness to the *Cerealia* and *Juvenalia* of the ancient Greeks and Romans.

About this time the god *Vishnu* is accustomed, as the Pagans pretend, to pay a visit to the earth, and to wander about under a thousand forms, in order to observe in what state terrestrial affairs are: whether, for example, there has been a good harvest; whether princes rule their dominions pro-

* Compare with this observation a passage in *Euseb. Præp. Evang.* lib. iii. p. 102. which may serve as a proof that Orpheus and his cotemporaries entertained the like rude conceptions of the Deity. A.

perly; and other things of the like kind. They prepare, therefore, in honour of *Viſhnu*, a large wheel, which is the ſymbol of this god, made of flowers, and place it in the fore-court of their houſes. During my reſidence at *Ràmapurata* I had ſeveral times an opportunity of ſeeing ſuch wheels, which are called *Ciacra*, in the habitations of the Brahmans. They thereby ſhew, in a very ingenious manner, that, the rainy ſeaſon being over, the ſun is again on the point of approaching, and about to reſume his dominion as it were anew.

Befides theſe grand feſtivals, there are ſeveral others; ſuch as the *Shivaratri*, or the night of *Shiva*; in which the *Phallophoria* ceremonies, that relate to the worſhip of the *Lingam*, are celebrated. This feſtival, on the coaſt of Malabar, is held always in March, when the ſun enters the laſt ſign of the zodiac, or Piſces. On this occaſion all the inhabitants of both ſexes haſten in great numbers to the temple of *Shiva*, or *Mahadèva*; remain there the whole night; ſing all forts of indecent ſongs in honour of the *Lingam*; go a hundred times in ſolemn proceſſion either around the temple or around a tree, under which the *Lingam* is placed; and carry about with them, at the ſame time, a wooden representation of the *Lingam*, amidſt dancing and ſinging. Theſe circular perambulations have an alluſion to the circle which the ſun deſcribes in hiſ courſe through the zodiac, and the *Lingam* represents the creative power of that luminary.

In the month of December is celebrated the feſtival of the five brothers, *Pando*, whom the god *Kriſhna* delivered from the oppreſſion of their uncle *Kaurava*, or *Kuru*, as he is called by Mr. Wilkins.

Mâsu Ubavâsa is a festival observed by the devout every month, and in which they use nothing but a little fruit, herbs, and roots. By means of this festival they hope to obtain forgiveness of their sins, and to pave the way for a tranquil and happy passage into the other world.

The festival of *Sarasvadi*, who, as the goddess of music and the sciences, is highly honoured by the Indians, I shall pass over in silence, to avoid being too prolix; as well as several other small festivals, which have been introduced only among a few casts or classes*.

It appears from these laws, which are in general use; from the religious practices of the Brahmans, the origin and attributes of their duties; from their division of time, their festivals, and their calendar; from the many conical and pyramidal buildings found in India; from the etymology of various Sanscared words, and from many other circumstances, that the Indians are a very old people, whose character has a striking resemblance to that of the Egyptians, Chaldeans, and Persian Magi. Sir William Jones was induced, therefore, to conjecture that a great emigration must have taken place in the twelfth century, before the birth of Christ, by which the religion and religious practices, as well as the arts and sciences, of foreign nations, were conveyed from Egypt to India. According to my researches, and the testimony of the

* Among the solemnities established by the Brahmans on the coasts of Malabar and Coromandel, the dedication of their temples, which is renewed every year, deserves also to be mentioned. On this occasion they are accustomed to ornament the *goturas*, or turrets, with a number of lights and lamps, in the same manner as is done in China during the feast of Lanterns. We may add, likewise, the festival of *Ciangu*, or the Horn, on which the god *Vishnu* always blows when Nature is about to renew the business of creation. A.

most respectable authors, the origin of all these inventions is to be deduced from the successors of the Noachites, who first settled in the province of *Kurdistan*, and thence spread themselves to India and other places.

CHAPTER X.

Music, Poetry, Architecture, and other Sciences of the Indians.

IT is a certain truth, long known, that the art of poetry flourished in the earliest periods among the eastern nations. Thus the Hebrews had their hymns, and their popular songs, long before they were acquainted with any method of committing their thoughts to writing. As a proof that they had made considerable progress in this art, I need mention only the Book of Job, and the ancient Song which is to be found in the writings of Moses. It may be readily conjectured that the Indians also, a people who attained sooner to cultivation than many others, were not destitute of poetry some thousands of years ago; and indeed several pieces which belong to that period are still extant. Of this kind are some War Songs, which celebrate the exploits and heroic deeds performed by the god *Ràma*, the Indian Bacchus, in the island of *Lanca*, or Ceylon. They contain panegyrics on the first Indian warriors and heroes, on the love of one's country, on the virtues of the people, and the happy condition of India during the remotest periods; all objects which give full scope to the imagination, and animate the soul with a desire of achieving splendid actions. The reader will be better enabled to form an idea of these different kinds of poetry from the following specimens:

WAR-

WAR-SONG IN THE SAMSCRED LANGUAGE.

Mada gagia padanàndam Vigghna vicèsha daksham
 Sarasigia bhava giàyàm bhàradi fòma mīsham
 Nificiara cula càlām Ràghavam giàna kinciam
 Pradidinam anubhaktyà naumivanmica màryam.

That is :

- “ To him who subdued the warlike hosts and the elephants, who overcame every obstacle ;
 “ To him who was conducted thence in triumph by his spouse, the ruler of the moon ;
 “ To him who frightened away the nocturnal monsters, the conqueror *Raghava* (*Rama*),
 “ Be daily praise and adoration!—Yes, adoration be to him, the Lord !”

WAR-SONG IN THE MALABAR LANGUAGE.

I.

Uttama puràna purushende ciaridànam
 Uttamamidàdi RAGGHU nàyaga ciaritram
 Bhaktiyòdu ciolluvadinna tuniyuenen
 Mukti padam-èguga namuka HARI RAMA.

“ I begin to sing the ancient deeds of the god Vishnu, the lord descended from the race of Raghū ! And, that I may be able to relate them in a worthy manner, do thou thyself inspire my song, O *Hari Rama* !”

II.

Ràkshasa culàdhipadi RAVANA bhuyokshmati
 Kanalil vinnu shalum-a tri dasha pàli
 Pal cadalil mèvinna pnràna purushende
 Kal caladipettu bhuvī vinnu HARI RAMA.

“ The three worlds, the gods, and we unfortunate men, have fallen under the fiery hand of *Ravana*, the giant king. Free us again, O thou that fittest

fittest in the sea of milk! We implore it, prostrate at thy feet, O *Hari Rama!*"

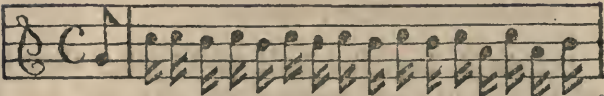
III.

Màdhava geyka, Madhu Sùlane gèyoit
Tàdhi ciamanaya bhava nila ghana dhàma
Sàdhu gena pàlanani bhoda nagarasmal
Pàhi gegadhishvara namostu HARI RAMA.

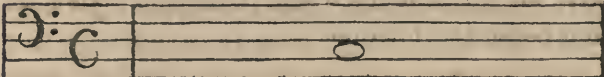
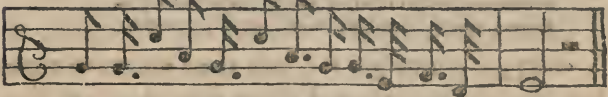
"Destroy, destroy, O Màdhava! destroy the giant Madhu! Thou, who in battle exertest thy force like the bursting thunder, free us, free the world, from this pest of hell! To thee alone belongs praise and adoration, O *Hari Ràma!*"

This poem relates to the sixth apparition of *Vishnu*, during which he shewed himself as Bacchus, whom the Indians call *Hari Ràva*. *Modhava* is called *Vishnu*, because he is married to the goddess *Mà* or *Lakshmi*. During his sixth appearance, he married the goddess *Sida*, the Ariadne of the Greeks, and took the field against *Ravana*, the king of the night, and the giants, monsters produced by the night, who at that time inhabited the island of *Lanca*. *Madhu* was one of *Vishnu*'s mortal enemies, and a sworn friend of *Ravana*. During his three first apparitions, *Vishnu* supported his character, as the ruler of the waters, by saving the world from being overwhelmed at the period of the general deluge. Here, however, he is represented as the genius who rules the sun, and who combats and subdues the night, together with all her progeny.

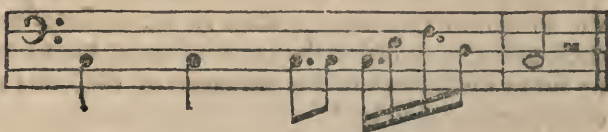
ANOTHER MALABAR SONG.



Schu - ga ta-runni ge-na Mannijumanni maguda ma-li.

ghe ciolle-dò ciolle-dò Kṛṣṇa li-tamr - dam.



I.

Shuga tarunni manniyum manni maguda malighe
 Ciolledo ciolledo Kṛṣṇa lit - àmrđam
 Sugha vibhavam adiladhigam-ihā nahi namukahò
 Dugghanguel agambiloke ninghi tulom.

“ Young, delicate, female papagay * ! Thou joy and delight of mankind ! Relate. O relate the noble deeds of the god *Kṛṣṇa* ! Enliven our hearts by thy song ! and banish every care which distracts our minds, in order that it may flee from us ! ”

II. Suer-

* *Shuga tarunni* signifies, in the Sanscrit, the female papagay, the symbol of *Sarasvadi*, the goddess of eloquence. *A.*

II.

Suerdamidu parcyuna nin manassa telivòlavum
 Tuma cèrpal culambum panciadhàrayum
 Madhura parinada cadali phala madhu gulangalum
 Bhakshicirunna teligna paragà ni.

“ Behold, beautiful little bird ! when thou hast related to us these noble deeds, we will boil for thee milk, add to it sugar and bananas, and prepare for thee a noble meal. Compose thyself, then, and begin thy relation.”

III.

Amara pari vrdham amarapadi sudanu sùdanay
 Aasharicilayò faratha vèlayum
 Avidemarivadinu para-kalaghi nõdu Shàrigue
 Aatma shudhi pradam bhacti muçti pradam.

“ Thou will’st not ? Canst thou no more remember those times when *Krishna* ascended the chariot of *Argiuna* ? the hero begotten by the God of gods, the Prince of heaven. Relate to us, O songstres ! those actions, in order that our inflamed hearts may be fitted for devotion, for holiness of life, and the enjoyment of felicity.”

IV.

Afurer aver adhigu shadur avani padi vireraj
 Adyanda dushdtarij ulbhavigidinar
 Avani bhara-maga-luvadina-avergale yòducuvân
 Aadi déven-mudrtàn oru yòdhanam.

“ The giants, a horrid race, endowed with irresistible strength, immediately after their birth became exceedingly arrogant, and exercised the most detestable violence. They made themselves masters of the globe ; and the earth groaned under their insupportable burden. To combat and extirpate them a god appeared. It was the Supreme God, the god *Krishna*, who took the field against them.”

This

This poem has great beauties; the versification is smooth, easy, harmonious, and lively; and expresses, as it were, the march of an army. The first verse, in each strophe, consists of eighteen syllables or feet, which are called *Pada*. The second verse has always twelve such *Pada*. The melody to this song is rather quick than slow; and holds a medium between the alt and bass. The tone always lies on the first syllable of the three or four first words with which the verse begins; and, altogether contrary to the European manner, never on the final words. In the Sanscrit song, which occurs hereafter, each verse consists of fifteen *Pada*. There are, however, other kinds of verse, the quantity of which is sometimes longer. For example:

Aghila shàstra citram parama gnana mitram
Aggbana gunna màtram carunam purna patram.

The first of these two verses contains fifteen, and the other only fourteen syllables. The metre is called *Parra*, and not *Porb*, as Anquetil du Perron asserts. It serves as a proof that our so-called Leonine verses, which rhyme in the middle and at the end, are not unknown to the Indians. Their public songs are always sung with an instrumental accompaniment. Their singing voices, of which they reckon six, have very singular names, and are as follows:

1. *Sblagia*, the peacock voice.
2. *Nishada*, the elephant voice.
3. *Irfzubha*, the ox voice.
4. *Sandhara*, the sheep's voice.
5. *Madhyama*, the voice of a certain bird called *Anilpakshi*.
6. *Dheivada*, the horse voice*.

* These voices, it is probable, have an affinity to our treble, tenor, &c. That the reader may form some idea of the Indian singing, I have set to music the above Malabar song. A.

The instruments which they use with their vocal music are the large drum, *Perumpara*; the small drum, *Tudi*; two clarinets, *Kushel*; a kettle-drum beat upon with pieces of iron; two copper or brass basons, and a couple of cow's horns. During the song they frequently clap their hands; often change their tone and voice, according as the circumstance may require; sing sometimes in *piano*, and sometimes *forte*; and either let the tone issue through the nose, or force it out between their teeth with the greatest violence, and by quick and repeated clapping with the tongue. All this gives it the character of a Bacchanalian and warlike music, which imitates the noise made by people who are engaged in battle. Their pastoral songs, on the other hand, are full of soft and tender expressions, and have in them somewhat languishing*. They describe the kind of life which the god *Krishna* led as a shepherd during his residence on earth; but the former celebrate either the god *Rama* as a hero, or describe the actions performed by *Krishna*, in the war which he carried on in conjunction with the five brothers, *Pando* or *Pandava*, against their relations the *Cauravas*. The wars of *Rama* are described in the epic poem *Ramayana*, which is highly esteemed in every part of India. The description of the heroic deeds of *Krishna* is contained in the book *Tudhistira-vigea*, a poem in the Sanscrit language, on which the Indians set a great value also. The subject of the lat-

* The instruments employed for an accompaniment to pastoral songs, are: the guitar (*Vina*), the spinet (*Kinnara*), the flute (*Vaynacol*), and a particular kind of lyre called *Ciura*, which is described in the first volume of the *Asiatic Researches*. The Indian war songs correspond with our heroics, their pastoral songs with our lyrics, and their theatrical pieces with our dramatic poems; but there is an essential difference between them, as appears from the above specimens, both in regard to the taste and quantity. A.

ter, a particular explanation of which may be found in my account of the Borgian manuscripts, is briefly as follows :

The Indian king *Pandu*, of the race of those who deduced their origin from the Sun, had five sons, called *Yudhishtira*, *Bhima* or *Bhimasena*, *Argiuna*, *Nagbala*, and *Sabadeva*. These five brothers, who are known under the name of *Pando* or *Pandava*, had their court at *Kanudi*. or *Hastinapuri*. The inhabitants of that district are mentioned in Arrian under the appellation of *Affaceni*, or *Astaceni*, and act a very conspicuous part in the Grecian as well as Indian history. The period of their existence falls about the time when Semiramis ruled over the Assyrians. These five *Pando* were expelled from their possessions by their consins the *Curu*, or *Caurava*, who together formed a hundred brothers, and who behaved to them with great cruelty. While they were wandering about as fugitives, *Krishna*, or the Indian Apollo, appeared to them ; declared himself their protector. and fought a desperate battle with the two principal leaders of the *Caurava*, who were called *Suyobhana*, or *Duryodhana*, and *Karna*. When he had overcome them, he restored to the *Pando* the possessions taken from them. Such is the subject of this beautiful poem. The sixth part of the manuscript, which I have now in my hands, contains 125 *sbloga* ; and the whole consists of eight such parts. The Sanscred text is exceedingly difficult ; and it requires great knowledge of that language to be able to understand it completely. The best helps for that purpose are the grammar ; the dictionary *Amarasinha*, and the perusal of some other poems ; but as there are a few only among the Brahmans who study such works, it is rare to find any of them who comprehend the true meaning of these *sbloga*. It is certain, however, that the

Yudhishtira-vigraha appears to be a poem of great antiquity. It does not make the least mention of the worshipping of human figures and idols; for this kind of superstition was certainly posterior to the introduction of the planetary worship, and had its origin about 700 years before the birth of Christ. Prior to that epoch, Sabæism was the prevailing religion in India. For this reason no other deities occur in the *Yudhishtira*, but *Shiva* and *Parvati*; that is, the god of the Sun, and the goddess of the Moon; and no other offerings than fruit or flowers, which were presented to these deities.

Besides this poem there are three others, called *Râmâyana*, *Magha*, and *Bhagavada*, to which it has some affinity. They were all originally written in the Sanscrit language; but in various provinces they have been translated into the usual dialects of the country. The *Bhagavada*, which Niebuhr, in the second part of his Travels, calls *Sri baha gavant poram*, instead of *Shri Bhagavada purâna*, is so highly esteemed by the Indians, that when any one repeats a few verses to them from it, they immediately stand up and uncover their heads. On this subject I can relate the following anecdote from my own experience.—In the year 1787 I was obliged to appear before the tribunal of the king of Travancor, respecting an affair between me and four of his magistrates, who wished to compel me not to baptise any more Pagans. During this litigation, *Sampradi* thought proper to put me to the test respecting my knowledge of the languages. I repeated to him the four first verses of the above-mentioned *Bhagavada*; upon which the three magistrates, with all their assistants, rose up, gazed at me with every mark of astonishment, and treated me with much more civility than before. I gained my cause; and can with truth assert, that these four
verses

verses of the *Bhagavada*, which I have explained in my Sanscred grammar, chiefly contributed to the fortunate issue of the business. I had once an opportunity of making a similar observation at *Vaipur*. Having gone to that place with a view of examining into the state of the church accounts, I was one day invited to dinner by a *Mapulla*, or Christian of St. Thomas. Some of this man's neighbours, of the same religion, had spread a report among the inhabitants that I understood the Sanscred; upon which I received a visit from two learned Pagans, who were desirous of trying how far my knowledge extended. I caused them to sit down, after the Malabar manner, on a small bench; and when they had repeated to me a great many verses from various poems, I began to recite the above lines from the *Bhagavada*. Scarcely had I pronounced the first words, when they started from their seats, uncovered their heads, and laid the right hand on their mouth, in order to shew their veneration for that book. By these means I acquired so much reputation among the Pagans, that on every occasion they treated me with the utmost respect.

There are also in India a great many dramatic pieces, which are really acted, and of which the Tamulians and natives of Malabar are remarkably fond. This taste is carried so far, that the newly-converted Christians represent sometimes, before the doors of the churches, pieces of this kind, in which the actions of the Pagan deities are exhibited. The apostolic vicar and archbishop of *Codungalur*, or *Cranganor*, finds himself, therefore, under the disagreeable necessity of issuing a new order every year against such improper amusements*. Some of these dramatic

* One of the favourite pieces of the people is the *Pavakali*, or so-called buffoon dance. This word is compounded of *Pava*

dramatic poems are at least 2000 years old; as I could prove from the subject and composition of them. Of this kind is the poem *Sakontala*, which has been translated into English by Sir William Jones *. In Malabar there are also other dramatic poems highly esteemed, the most remarkable of which are the *Sbarnishba*, *Devayàni*, and *Calàbadi*. Of the latter I shall here insert a few specimens, that the reader may at least see what liberties the Pagan theatrical poets allowed to themselves in their writings.

Ingane prasidhamam Dasharha Kshmapadi
Mangalàm guiàm Kashi ràgia Canyaque vèttu
Canyaca Calàbadi yennum pèreyullavell
Mannidam pucashnoru ciàru saunaryatodu.

“ King *Dàshbarda* afterwards celebrated in a public manner his marriage with the beautiful *Calàbadi*, the virgin-daughter of king *Kàshi* (or of *Benares*), who was distinguished not only by her re-

and *Kàli*, the former of which signifies a merry-andrew, and the latter a play or dance. The comedies, in which dancing is always introduced, are called *Nàlaca* or *Nadya*. The dance is called *Nadana*; a comedian, *Nàden*, or *Nàdaken*; a female dancer, *Nrtagui*; and theatric singing, *Gàna*, or *Guita*. A.

* Mr. George Forster translated this play into German, from the English edition of Sir William Jones, and added to it notes which display talents and learning. It was published at Mentz in 1791. *Sakontala*, or more properly *Shakuntala*, was a daughter of *Vishvamitra*, and married to king *Dushpanda*. She had a son named *Bharuda*, or *Bharata*, who may be ranked among the most celebrated of the Indian kings. More information on this subject may be found in the book *Mahàbharada*, which contains a circumstantial history of the heroine *Shakuntala*. If credit is to be given to this *Mahabharada*, and the poem *Yudhishtira*, the Indians, about the year 1600 before the birth of Christ, were engaged in a bloody war with the *Gebers*, or *Gaurs*; the consequence of which was, that the *Gebers*, under the command of one of their kings, fled to Persia, where they remained till they were expelled by the Mahometans. A.

markable

markable beauty, but also by her virtue and modesty."

Dhanyānam nrben tande dherma pàriniyāy
Sannadāmguinmār mannì tal grehamèvum càlam
Cāmalilaguel tudarniduvānar ambhiciu
Cāmini manniyāle viliciu paducave.

"When queen *Calābadi* entered the apartment of this rich and powerful monarch, and when the king observed that she excelled in beauty all the princesses present, a desire was awaked in him of embracing her as his spouse. He addressed her, therefore, in the words of love, and said:"

Sunari variguedò talpam èruga shubhè
Cundahà fini niude lagna yendidu nèram
Ittarum Nrbavaren cionnadu kèttu neram
Uttaram pareyāde ninnidu Calābadi.

"Come, O come, thou fortunate, thou beautiful bride! why are thy virtuous cheeks covered with the blushes of modesty?—On these words of the king, *Calābadi* began to quiver and shake; and was not able to return him an answer."

Satvaram anagnaven caypidicia-dupiciang
Uttama striratnatè punnarnòranandaram
Cattum aghni yittu tàbicia lòham pole
Matta Cāshiniyude gàtram etreyum Ushnam.

"The king hastened towards her, laid hold of her hand, and kissed this precious jewel without waiting for her permission. But ah! as iron becomes glowing when it has lain a long time in the fire, so glowing and hot became the body of the bride."

Endedò ninde déham ciuttu ciuttiricunnu
Bendham endinennu bhendurāne ciol nì

Purna Ciandraguen ninnganga tábam givalicidò
Ciurna ceshmam ende vighram ninne tottâl.

“ Tell me, benign countenance, why thou burnest, why thou glowest: tell me the cause of this fire. Has the full moon concentrated all its rays in thy body? When I touch thee, it appears to me as if I were about to melt.”

Ciannanam tannilninu vâhni yennadupòle
Sunarî ninghelninnu Ciûdinendadò bândham.

“ Tell me, thou most beautiful of the beautiful, why thy body burns so, why it is so hot, and at the same time emits an odour as delicious as sandalwood when it is consumed by the fire.”

Inganeyulla vâku Kettapol còbatòdu
Anganâ manni paragnidinâl nrbanòdu
Aadi Câlame cennu sahafam pravarticiâl
Kèdamundâgum bàla itâguelka dharica nî.

“ When the enchanting *Calâbadi* heard these words, not without considerable agitation of mind, she said to the king: “ Know, O my Lord, that it grieves and pains a young tender maid when she is about to subject herself, for the first time, to the embraces of a man.”

Onnumè nirbhandiciu vannatu taramalla
Manava Shigha manne anga pòvirnuâlum
Sangamâgraham inikundâgum nêrattu gnân
Angu vannannugula kriddayum ceidîduven.

“ O King, my spouse! noblest jewel of my crown! remove from me, and seat thyself in a distant place. Do not again surprise my inclination; when Nature prompts, I will voluntarily obey her soft impulse, and resign myself to thee as thy property.”

Angalānanam cōndum īshda dānanguel cōndum
 Manganmārude manō ragnam varuttenam
 Nalla vākuguel condu nanaciu tannupiciu
 Vollaḅhen shubhaguennullatu tonnikenam
 Mallave vashattay īrum à cālam pinne
 Valladu prayoguiciālapriam illādāgum.

“ It is only by politeness, sportfulness, and agreeable presents, that the inclination of a young maid can be captivated. A lover must employ sweet words: the long-restrained and involuntary tears must trickle down his cheeks. When his beloved then perceives that he is magnanimous and kind; when he has insensibly secured her approbation; then—then, without doubt, no part of his conduct can give her offence.”

All these verses consist of fourteen feet, and are sung in a soft recitative tone. But however some may attempt to vindicate the liberties used by these theatrical poets, it is an undoubted truth that they have a very pernicious influence on the morals. To guard against this destructive effect, the Christians of St. Thomas have been here and there induced to convert some of the historical parts of the Bible into dramas, and to represent them on the stage. *Alangatta Capiar*, and the catechumen *Rama Nayer*, who died while I was in India, have distinguished themselves with great advantage in this kind of composition.

The music and songs employed before the Heathen temples form a part of the Indian legislation, so far as the object of them is to render the people obedient, and to inspire them with a love for their country and for religion. The case was the same, in ancient times, with the music of the Greeks*.

* Plato, Dial. III. de legibus; also Dial. II. de republica.

When

When it became gradually lost; when it was employed only for private devotions; and when the whole host of poets began, by their lascivious compositions, to sap the foundations of morality, and to corrupt the morals, the Grecian governments fell to ruin. To guard against a like evil, the Indian legislators have established as a law, that, on public festivals, and other solemn occasions, the actions of their gods only, which are described in their sacred books, can be exhibited on the stage. These, however, are of such a nature that they give great offence to the newly-converted Christians, who are not sufficiently attached to the principles of their belief*.

The gamut, the notes of which we distinguish by *Re, mi, fa, sol, la*, is by the Indians called *Shabdavara*, and consists of eight notes. They are called *Sa, ri, ga, ma, pa, da, ni, sha*. From this it appears, that the Indians were by no means such rude barbarians as the Greeks pretended †.

Respecting the Indian architecture, I have already given a sufficient account in different places of this

* Every body knows that poetry, especially when assisted by music and singing, has a great influence over all men whose sensations are not entirely callous; and therefore it has often been used by the founders of religious systems, to enable them to accomplish their views. But mankind, unfortunately, have abused this noble gift of Heaven, sometimes to render the most sacred things ridiculous, and to serve as an incitement to the most sensual voluptuousness. At present, even people of respectable talents employ it no better purpose; and by these means disgrace their character in a moral point of view. *F.*

† The Indians have been looked upon with contempt, not only by the vain Greeks, but even by the western nations of more modern times. Holwell first directed the attention of the Europeans to the writings of the Indians, and the excellent ideas they contain respecting the Deity, Providence, and Virtue. Since that period, Hastings, Sir William Jones, Halhed, Wilkins, and others, have made us acquainted with many fragments of the Indian wisdom of early times. *F.*

work,

work, but particularly in the eighth chapter. I must, however, here add a few observations respecting the form of their pagodas. These temples, their external inclosure excepted, are built either in a conical and pyramidal form, or cylindrical and round. Both these forms have a symbolic allusion to that of *Mahadèva*, the great god; or, what amounts to the same thing, the Sun. Reuben Burrow once saw a truncated cylinder standing on a cone, which represented the *Lingam* of *Mahadèva*. It was sixty-four feet in diameter, and sixty-five in height. The cone, its pedestal, was ninety-three feet in height, and its diameter at the base was 363. The same form is observed in other Indian buildings, particularly the ancient pagodas, dedicated to *Mahadèva*, in *Carnada*, and on the coast of *Coromandel*. The pagodas at *Mabal-puram*, *Salsette*, and the island of *Elephanta*, together with a few others which are cut out in the solid rock, form however an exception. I consider the latter to have been temples dedicated in former times to *Mithra*, who was worshipped not only in Persia, but also in India. Some pyramidal temples, such as that at Pondicherry, form at the summit a blunt or obtuse angle, yet represent fire, or the *Lingam* of *Shiva*, the oldest of all the gods of the Indians, the Egyptians, the Phenicians, and the Persians.

The greater part, or rather almost all the pagodas on the coast of *Coromandel*, are built of large square stones, so arranged and connected that they form a pyramid. Those seen on the coast of *Malabar* consist of black basalt, found in the *Gauts*; which is exceedingly hard, and very proper for building*.

They

* See, on this subject, *Sonnerat Voyage aux Indes*, Vol. II. chap. 4. where engravings are given of the principal pagodas on the coast of *Coromandel*. As the Brahmins divide themselves into

They are, for the most part, circular, and covered with plates of copper, as those at *Padmanàburam*, *Molicolam*, *Tirumannur*, and *Certele*. Some of them, however, are square, as that at *Mattincerì*, which is called *Tirumala Dèvasam*; that also at *Ciovare*, and two others. The front and doors of these pagodas are either of marble or basaltes, and ornamented with figures of various kinds, which have a symbolical meaning, and represent the *Vahana*, or riding animals of the gods. On the front of a temple at *Tirapalur* there are two cows cut out, of a colossal size. On some the god *Hanumàn*, or Pan, is represented under the form of an ape; and on others *Shiva*, who is exhibited in a form altogether horrid and frightful. Between these pieces of sculpture and that of the Greeks no comparison can be made; but they at any rate deserve to be preferred to the shapeless statues of the Egyptians. It is seen by them that they are finished in an original Indian style, which is very different from the Grecian or the Egyptian. I am induced, therefore, to conjecture, that the art of constructing such works was conveyed to this country neither from Egypt nor Greece. Thus the deities *Shiva*, *Ràma*, *Parvadi*, &c. are represented in the pagodas at *Salfette*, *Mabalipuram*, and in the island of *Elephanta*, as men perfectly naked, who have nothing on their bodies but a small piece of cloth to cover their parts of sex. Their arms and fingers

into two different sects, one of which worship fire, and the other water, as the principal deity, there are also two different kinds of temples. *Tirunamala*, *Cialembon*, and *Tiruvalur*, belong to the *Shivanites*: *Tirupadi*, *Ciringam*, and *Cangipuram*, to the *Vishnùvites*. The pagoda at *Cialembon* contains some ancient inscriptions with Indian characters: and these serve as a certain proof that the old Indians had characters peculiar to themselves; for the coast of *Coromandel* was never under the dominion of the Greeks. A.

are

are ornamented with bracelets and rings, and around their ancles they have a couple of broad bands. On their head they bear a conical cap, and in each of their long perforated ears hangs a large ring. These, however, are neither Egyptian nor Grecian, but Indian ornaments, which are still used by the inhabitants of the country. Were there no other difference between the sculpture of the Greeks and Indians, the dress and costume of these statues would serve as an irrefragable proof that the temple of Salfette cannot possibly have been the work of Alexander the Great and his army, as has been erroneously asserted by Gemelli, Careri, and Spilberg. How could Alexander the Great be capable of building a temple at Mabalipuram on the coast of Coromandel, a country which he never entered? Yet statues of the Indian deities, of the like kind, are found there, and with the same costume and ornaments as those in the pagodas of Salfette and the island of Elephanta. This sufficiently shews that these monuments are of Indian origin, and must have been formed long before the period of Alexander the Great.

We find also, by the sacred Scriptures*, that the custom of worshipping *Priapus*, as the symbol of the all-creating Sun, (*Shiva*,) in subterranean temples and caverns, prevailed fourteen hundred years before the birth of Christ. Besides, a period of more than four hundred years would certainly be necessary, before a mountain which consists of massy rock, and which must have been cut with the chissel and mallet, could be hollowed out in such a manner as to exhibit so many apartments, grottos, vaults, stairs, reservoirs for water, statues, and columns, as are found in the two temples of

* 1 Kings, ch. xv. ver. 13.

Salfette and the island of Elephanta. Alexander and all his successors, whose dominion in general did not last above a hundred years, and whose authority extended over a very small district of land, on the sea coast, could not have been in a condition to bring all these works to a conclusion. Gemelli Careri, who carefully examined the proportions of the temple at Salfette, and who has given an accurate description of it, acknowledges that it is one of the greatest master-pieces in Asia, and that its wonderful architecture exceeds all description*. All travellers, such as Niebuhr, Sonnerat, Anquetil, and several Englishmen, who have seen this temple, extol it in the highest degree, and express the astonishment which it excited in their minds when they beheld it. As the shortness of my stay did not allow me to measure its different parts, and as on that account I cannot describe it properly myself, I shall here insert an extract from the description which has been given by Gemelli Careri, of a part of this temple.

“ You pass,” says he, “ through an opening forty palms in circumference, made in a wall of the same stone ; fifty in length, and eight in breadth ; and on which there are three statues. Before entering the pagoda, you observe, on the right, a round

* Vol. III. chap. 4. p. 36. It has been doubted whether the Venetian Doctor, Gemelli Careri, ever actually visited those countries which he has described ; and it has been asserted, that having collected a great deal of information in Europe, partly from the missionaries and other travellers, partly from books, he then withdrew himself from society for several years, and composed his travels in his closet. This accusation, however, in my opinion, is entirely groundless. One needs only read with attention the description which he gives of the above subterranean temple, to be convinced that it could be written only by a person who had seen it. *F.*

grotto, which is more than fifty-one palms in circumference. It contains a great number of statues, some in a sitting posture, others erect; and one, on the left, which is much larger than the rest. Over this grotto arises a cupola, cut out from the rock also, and which forms with it one whole. All around the walls are seen various characters, which no one has ever yet been able to explain*. On entering the first vestibule of the temple, which is fifty palms square, you observe, on both sides, two columns sixty palms in height, including their chapitres, and six in diameter. On that which stands to the right as you enter are two lions, with a shield near them; and on that to the left two statues. Having passed these pillars, you see, at the entrance of a grotto on the left hand, two large statues in an erect posture, which seem as if looking at each other. Proceeding farther, you find, on the left, two other statues of a prodigious size, and a third on the right, all standing, with several small ones near them. All these are in the vestibule; for, on entering the adjoining grotto, which forms a square of twenty-four palms, you observe nothing curious. On the right side, where the lions stand, there are no statues, but two large vases on well-proportioned pedestals.

“ You then enter another place, on the same level, by three doors, thirty palms in height and eight in breadth, exactly similar to each other, except that the one in the middle is level with the ground, whereas those on the sides are raised five palms. In this place there are four pillars, also cut out of the rock, which are twelve palms in height, and stand between the five windows that supply the

* Were these Greek characters, they might certainly be explained; but as that is not the case, it thence follows that neither the temple nor the statues are of Grecian workmanship. A.

pagoda with light. On the right side of the door you observe several unknown characters, which, like the rest of the work, have suffered considerable injury from the hand of time. Besides various small figures, there are in this apartment two colossal statues more than twenty five palms in height. They are in an upright position, have the right hand stretched out open, and hold a dress in the left. Their heads are covered with conical caps; and in their ears they have pendants, exactly like those of the Indians.

“ At the entrance of the large door of the grand pagoda, which is fifteen palms in height and ten in breadth, there are four upright statues, one of which represents a female holding a flower in her hand; together with twelve smaller ones, some in a sitting and others in a standing posture, and having the right hand, which seems to contain something, placed on the breast. On the left are observed four other statues cut out of the same rock, two of which represent females, and have around their legs large rings. Towards the sides there are sixteen smaller statues, which, like those just now mentioned, have their hands on the breast, and are partly sitting and partly standing. Over this door you find also two large statues, with two small ones sitting opposite to each other, and three of the same kind in an upright posture. On the left side, below, there is another inscription in the same characters as those before mentioned*. Above the architrave of this door is a window, the breadth of which is forty palms, and consequently equal to that of the whole pagoda. A large stone supplies the place of an architrave, and is supported in the inside by eight octagonal pillars.

* What will be said to this by the critics, who assert that the Indians had no proper alphabet before the Christian æra? *A.*

“ In regard to the pagoda itself, which is a hundred palms in length, and forty in breadth, it is arched like that of *Mabalipuram*, and of a circular form at the extremity. Besides the four columns at the entrance, there are thirty of the same kind within, which divide the whole into three apartments. . Seventeen of these pillars are ornamented, some with chapiters, and others with figures representing elephants. The rest have no ornament except that of being cut into an octagonal form. The space left between the columns and the solid rock, that is, the breadth of the side apartments, is about six palms. At the end of the pagoda there is a kind of cupola, cut out in the rock; which, however, is not hollow in the inside. It is thirty palms in height, and sixteen paces in circumference. I am convinced that it was formerly destined for some particular use, with which at present we are not acquainted.

“ Every thing hitherto described is cut out from the solid rock, so that I could observe neither in the statues nor any where else the smallest appearance of joining. On the floor of the pagoda, a few cut stones lay scattered about, which may formerly perhaps have been employed for stairs. On coming out of the pagoda, having ascended sixteen steps cut from the solid rock, I arrived at a cistern filled with potable water; and, on ascending sixteen steps more, I found a grotto sixteen palms square, and a little farther another much larger and filled with muddy water. Proceeding twenty paces more, I came to three other grottos, all adjoining; the first of which was twenty, and the last only twelve palms square. In the first was a window, to which you could ascend by means of twelve steps; also two columns and a small cistern.”

Such is the construction of the celebrated temple

ple in the island of Salfette, which lies as it were in the middle between the other two, formed exactly in the same manner. The before-mentioned pagoda of *Mabalipuram*, which I have seen, is, like the rest, cut out in the subterranean rock, and constructed in the same taste, except that the proportions seem to be different. The description of this pagoda will, therefore, enable the reader to form some idea of the antiquity of these temples under the earth, and to judge what progress the ancient Indians had made in the art of architecture. It appears from the account of Careri, that some of the columns and pillars in these temples are square at the bottom, octagonal in the middle, and round at the top. In the pagoda at *Mabalipuram*, I observed, however, that the pillars were perfectly round; had no ornaments, and approached pretty near to the Corinthian order. If I am not much mistaken, the stem and calyx of the Lotus plant, or *Nymphæa*, has here served as a pattern; for, as the calyx of this plant, according to the Indian mythology, is assigned to the gods as a place of residence, it was very natural that the Indians should copy it in their architecture; and, as I have frequently remarked, apply it on columns, pillars, and architraves. I was, therefore, always more and more convinced that they did not imitate the Grecian style, or borrow the smallest ornament from it. This will appear more probable, when we reflect that the antiquity of these temples is far anterior to the age of Alexander the Great, whose conquest of India might certainly have given the natives an opportunity of becoming acquainted with the architecture of the Greeks.

The Indian architect is not confined so much by mythology as the statuary. The latter must make the statues of the gods exactly in the way and manner prescribed by the priests; in order, according

to their opinion, that the attributes of the deity may be properly expressed. Hence it happens that the Indian statues have from four to six hands; three, and sometimes more heads; and, in general, a very horrid appearance. The architect, however, has full scope for his genius, and is by no means subjected to the arbitrary prescriptions of the Brahmans. For this reason the Indian architecture exhibits more taste, and is much more perfect than their works of sculpture: but I will not deny that the statuaries also make excellent pieces when they are allowed to follow the impulse of their own genius; as is proved by the many bas-reliefs, crucifixes, madonnas, vases, and other articles of ivory, which are here and there executed by the Indian artists.

In the neighbourhood of every temple there must be always reservoirs or cisterns, in which the Pagans wash and bathe before they perform their devotions. These cisterns, named *Cula*, are for the most part of marble, and of very beautiful workmanship. Before the entrance of the temple is a so-called *Mandava*, or covered hall, which is totally separated from it, and rests upon pillars. Here the priests are accustomed to assemble when they have any temporal business to transact respecting the temple. Not far from it are houses for the high-priest, the astrologer, or nativity-caster, and the overseer of the temple. The other side is set apart for the habitations of the women who belong to the temple, and the female servants of the deity. The latter are called *Dèvadâsi*; from *Dèva*, a god; and *Dâsi*, a female servant, or maid. Their employment is to clean the temple, light the lamps, and contribute to the private pleasures of the pilgrims. These women, however, must not be confounded with those female dancers who commonly

precede processions, and supply the place of *mænades*. The latter, in the Sanscred language, are called *Nrtagui*—and in Portuguesse, *Balbadeiras*. By means of these women the Brahmans become acquainted with every particular respecting the state and condition of the pilgrims; so that they are enabled, when they appear in the temple, to tell them, with the greatest correctness, what are their circumstances; how they live; what fate they have experienced, and other things of the like kind. These people then are filled with astonishment, and imagine that the deity must have revealed all this knowledge to the priest in a supernatural manner.

In regard to the painting of the Indians, the case is the same as with their sculpture. This much is certain, that no one can follow the dictates of his own genius, and paint the gods as he pleases. Every innovation of this kind is considered as an act of impiety. The Brahman prescribes the figure and form which a statue must have: under these, and no other, it must be painted; and the least part of his care is whether these be consistent or not with the rules of art and of good taste. I have already observed, on different occasions, that the Indian mythology gives to each deity a certain surname and appellation, the object of which is to express their different qualities: and a painter, when he sketches out a god, must represent these qualities also. Thus, for example, *Shiva* is called the god who bears the trident; and for that reason he must be always represented with a trident in his hand. He is called; likewise, *Mrdyugeya*, the conqueror of death; and, on that account, must be delineated with a number of sabres, daggers, and skulls lying around him, and with a man under his feet. He exhibits a horrid countenance: his mouth stands awry; his eyes seem to dart forth fire; and he has around his neck
a cord

a cord on which a great number of sculls are strung. The case is the same with all the other deities, which must always be represented in such a manner as is agreeable to their character and attributes. From this it appears, that the painting of the Indians, like their sculpture, is in the closest connection with their theogony; and as the Brahmans alone have the right of explaining it, they assume the exclusive privilege of judging in regard to works of painting and statuary. As the painters are acquainted neither with the Sanscrit language nor their mythology, it has been imposed on them as a duty to consult the Brahmans; and whoever transgresses this law, is punished by expulsion from his cast. This is the true reason why painting and statuary have made so little progress in India.

To this may be added also, that necessity, the mother of all the arts, is far from being so great in India as elsewhere; for as this country supplies rice, fruits, and other natural productions in abundance, it may be readily conceived that no person can find it difficult to procure a living. Under these circumstances young people feel no inducement to study painting; and among the few who apply to that art, there is not the smallest emulation to bring it to perfection. The Indians, in general, are not very fond of painting; for in a country where every person almost goes naked, little scope is naturally left for the imagination in this respect; and therefore their desire to paint such nudities, and to represent them in their full beauty, cannot be very strong. Here and there, however, I observed, on the external walls surrounding the pagodas, several beautiful paintings, which were delineated with great freedom and correctness. This may serve as a convincing proof that the Indians are not destitute of ta-

lents sufficient to enable them to make as great progress in this art as other nations. They possess also a wonderful dexterity in imitating the paintings and drawings which are given them by the Europeans to copy. Their colours, which they prepare from the juice of certain trees, flowers, herbs and fruits, are uncommonly lively, and seldom or never fade. Their painted cottons, which were celebrated in the earliest periods, are still transported to most countries in the world, and form one of the principal articles of the Indian trade. The small figures in bas-relief, with which they ornament the sides of the triumphal cars employed to carry about the images of their gods on days of solemnity, are also of very beautiful workmanship. Some of these cars cost from twenty to thirty thousand rupees, and are drawn by sixty, eighty, and sometimes a hundred persons. They have from twelve to sixteen wheels, and are painted and ornamented with figures of all sorts. Of this kind is the car of Bacchus, in the temple *Ramanacoil*, on the boundaries of the kingdom of *Marava*. There are others of the like kind also at *Tiruvancòda*, *Cangituri*, and *Jagarnat*.

Of optics, and the art of making glass, the Indians have little or no knowledge. An Indian prince was one day reconnoitering at a distance an hostile army, which was advancing to attack him. An European missionary, whom he had in his suite, gave him a spy glass, that he might have a more distinct view of the enemy. When the prince looked through it, he firmly believed that the army was really close to him, and, under a conviction that this was actually the case, gave immediate orders for engaging. But how great was his astonishment when, by desire of the missionary, he took the glass from his eye, and found that the enemy were still at the same distance as they had before appeared;

so that his orders would have been fruitless, even if he had employed cannon.

The art of making glass, an invention ascribed to the Phœnicians, seems in ancient times to have been totally unknown to the Indians. This much, however, is certain, that glass, as a foreign article of commerce, was conveyed to India from the Greeks and the Romans. In the ancient Sanscrit book, *Amarasinha*, glass is called *Suryacanda*; that is, a bright transparent mass, through which the rays of the sun can penetrate. The most valuable present which can be made to a Malabar judge or magistrate is a mirror, a telescope, or a magnifying-glass.

The case, however, is totally different in regard to the art of cutting precious stones, in which the Indians have made very considerable progress. It appears from Solinus, that, in the earliest periods, they understood the method of cutting all sorts of gems, and giving them the proper polish. We are told, likewise, by Pliny *, that they were acquainted with the art of imitating different kinds of precious stones, and particularly the beryl. This, indeed, supposes a continual experience of many years. At Colombo, in the island of Ceylon, I saw the Indians cut stones with a wheel, which they turned in the same manner as the knife-grinders do theirs. This method appeared to me much superior to ours, in which the gems are laid on a flat square stone, fixed so as to remain immovable, and are then turned round by means of the hand till they are properly polished †.

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* Hist. Nat. lib. xxxvii. cap. 5.

† I have never seen or heard that gems are polished in Europe on a flat stone; and that, during this operation, they are directed merely by the hand. On the contrary, the lapidaries employ a wheel, driven by the foot; and having affixed to it small bits of

The price of uncut diamonds in India is different, and determined according to weight. A diamond that weighs one carat is worth from twelve to thirteen rix-dollars; if it weighs two, it is worth sixteen or seventeen; if four, thirty-eight; and if five, forty-two: but this price is subject to variations. Precious stones are found on the tops of the mountains in Golconda, Visapour, and Bengal; and in the neighbourhood of the Gauts, particularly in the districts of *Pugnatil*, *Cencotta*, *Attinga* and *Velidur*, on the coast of Nialabar. The Brahmans and other opulent persons are accustomed to purchase from the king certain pieces of land where they expect to find these valuable stones, and to dig for them at their own expence. But this is a very hazardous undertaking, which very frequently does not defray the expences, and by which many families in India are reduced to beggary. It, however, sometimes happens, that these precious stones are wall ed down from the mountains by the violent rains, and are found on the banks of different streams after they have returned to their usual beds.

The diamond spar, employed for polishing these stones, is found in great abundance on the coast of Malabar. The Indians are accustomed to examine the water of diamonds always at night by the light of a lamp. In Europe diamonds are separated by

tin, daubed over with emery and diamond-powder. By these the stones are cut down till they acquire the necessary form. In the island of Ceylon the small gems, which are found chiefly in the sand of the rivers near *Punto do Gale*, are rubbed backwards and forwards between two boards of hard wood, one of which is fixed, with the powder of the Corundam stone, or so-called diamond-spar, found in great abundance in the Gauts, near Tirunavati, and at Cape Comorin or Comari, in the granite rocks, until they acquire that long round form under which they are brought to Europe. These Corundam stones are used also for polishing steel. F.

sawing them; but the Indians split them, or cut them down to the proper size—a labour in which they are much more expert than the Europeans. Some years ago the Great Mogul had a diamond which weighed $27\frac{1}{2}$ carats. It was valued at two millions five hundred thousand rix-dollars. This diamond, therefore exceeds in value any hitherto known; for the large diamond of the Grand Duke of Tuscany weighs only 139, the Sanci 106, and the so-called Pitt 136 carats three grains.

The artists of Ceylon prepare rings and heads for canes, which contain a complete assortment of all the precious stones found in that island. These assemblages are called *Jargons de Ceilan*, and are so named because they consist of a collection of gems which reflect various colours, such as the red ruby, the sky-blue sapphire, the golden yellow topaz, called by the ancients chrysolite, the green emerald, which I found myself in Ceylon, though some assert that it is not a production of that island*; also the amethyst, beryl, opal, and garnet. All these stones may be procured at Colombo in the

* Dutens, in his book *Des pierres précieuses et des pierres fines*, p. 38. says, speaking of the emerald, that it is exclusively found in America, near *Manta* in Peru, or the valley of *Tunka*, in the mountains of New Granada and Popayan, and was not known to the ancients. The author of this voyage asserts, that he found emeralds in Ceylon, and I myself have obtained some of them from that island. The French jewellers, however, call these emeralds *Peridots*, which is the name they give to a bright green kind of stone, not very hard, found in Arabia, Persia, and India, the crystallisations of which have not yet been determined. I shall take this opportunity of observing, that in the British Museum there is a beautiful groupe of hexagonal smaragdine columns in quartz, which was procured from South America. Dutens, mentioned in the beginning of this note, the son of a jeweller in London, went to Turin as chaplain to the English ambassador at that court. He spoke exceedingly good French; because his father was a French refugee, and because he had himself resided a long time at Paris. F.

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island of Ceylon, at Cochin and Calicut in Malabar, and at Madras on the coast of Coromandel. The people who deal in them are Armenians, Jews, Mahometans, and Banians; but in particular the Canarians, or so-called *Cettis*, who are particularly well acquainted with the art of ascertaining their quality and value. People who apply to this branch of trade can never employ too much caution, because those who carry it on exercise every kind of artifice and deception.

The oriental diamonds are octagonal and sharp-pointed. This form, their colour, water and lustre, with the liveliness of their irradiation, are the essential characteristics by which they may be distinguished from the Brazilian diamonds. The different kinds of agates, cornelians, chalcedonies, swallow stones, opals, onyxes, and cats-eyes, which, according to the system of Wallerius, belong to the flex genus, are not much esteemed on the coast of Malabar, though some of them are brought thither from Arabia, Persia, and the northern part of India.

The diamond, in the Malabar language, is called *Vairamanni*; the ruby, *Patmaragam*; the emerald, *Paciaratnam*; the sapphire, *Nilaratnam*; rock crystal, *Palunca*, and in the Grantham dialect *Spadika*; and pearls, *Mutta*.

On a seal ring of the king of Travancor, which consists of a very hard and valuable stone, the following words are inscribed: *Shri Padmanabhen*. This is one of the sacred names given to *Vishnu*, and contains an allusion to the birth of that deity. *Shri* signifies sacred, *Padma* denotes the *nymphæa*, and *Nabhen* one who sits in the interior part of this flower. The reader will recollect, from what has been before said, that the *nymphæa* is a symbol of water, and of every thing created from it. The
above

above words serve as a convincing proof, that the Indians are certainly acquainted with the art of cutting upon stone. A like ring was in the possession of the king of Ceylon, *Vimala Dherma Suryada*, who embraced the Christian religion, and at baptism got the name of Don John of Austria. On this ring the god *Budba* was represented under the human form.

The art of printing, in all probability, never existed in India; and, perhaps, we should not be far wrong if we ascribed, in a great measure, to this circumstance, the natural simplicity and the irreproachable manners of the inhabitants. They copy no other writings than such as are useful and good. The first book printed in this country was the *Doctrina Christiana* of Giovanni Gonsalvez, a lay brother of the order of the Jesuits, who, as far as I know, first cast Tamulic characters in the year 1577. After this appeared, in 1578, a book entitled *Flos Sanctorum*, which was followed by the Tamulic Dictionary of Father Antonio de Proenza, printed in the year 1679, at Ambalacate, on the coast of Malabar. From that period the Danish missionaries at Tranquebar have printed many works, a catalogue of which may be found in *Alberti Fabricii salutaris Lux Evangelii*.

So early as the time of Alexander the Great, the Indians were accustomed to write on palm-leaves, as they do at present. This appears by Curtius in particular*; and, according to the testimony of Arrian†, the Indians, at those periods, had hymns, songs, and poems. These, as I have already said, were written either on palm-leaves, or a kind of paper wove of cotton, which was drawn through rice-water, and then pressed smooth. Some of the an-

* Lib. viii. cap. 10. † Hist. Indica, cap. 10.

cient Indian kings, such as *Puru*, who sent a letter to Augustus Octavius Cæsar, wrote either on cotton or silk cloth, as the Thibetians do at present. The well-known Indian fables, ascribed to *Pilpay*, were written by *Viṣṇu Sarman*, a Brahman, who belonged probably to the sect of the *Samanæi*. He flourished twenty years before Zoroaster, and was prime minister in the court of the Indian king *Dabshelim*. His fables were translated into Persian, in the sixth century before the birth of Christ, by a Persian physician, *Buzerchumir*, (Herbelot calls him *Buzerwich*,) who was sent to India by king Artaxerxes, or *Anushirvan* *. When I combine, therefore, every thing I have already said, viz. the ancient inscriptions in the subterranean temples at Salfette, Cialembro, Mabalipuri, and other places; the testimony of so many respectable writers, and the concordant traditions preserved among the Brahmans as well as among the Persians, I am more and more confirmed in the opinion, that the Indians, many centuries before the birth of Christ, had their own peculiar characters and mode of writing, as well as original written works, the authors of which, such as *Amarasinha*, *Kalidâsa*, and *Pilpai*, or rather *Viṣṇu Sarman*, lived before that period. We shall approach pretty near the truth, if we suppose that the fables of *Pilpai*, as well as the *Mahabhârada*, *Yudhishtira*, *Râmâyana*, and different astronomical works, were written about the fifth or sixth century before the Christian æra.

Cotton, in Portuguese *Algodao*, and in Latin *Gessypium*, is, in the Malabar language, called *Ce-*

* See Herbelot. *Bibl. Orient.* p. 206 and 456. Oberlin. *Litterarum omnis Ævi Fata.* Argent. 1789. Tab. I. *Traité des plus belles Bibliothèques de l'Europe*, p. 33. and *Sketches of the History, Religion and Learning of the Hindoos*, p. 92 and 93.

rupagni. A coarser sort, produced by the tree *Ilava*, is called, by the natives of Malabar, *Pagni*. The *Ilava* is a large lofty tree, and the cotton it yields is employed only for mattresses and bolsters. That which grows on the shrub *Parutti* is much finer. Both kinds are contained in an oval capsule divided into different small cells, and called by the French *La Coque*. The best cotton grows in Bengal and on the coast of Coromandel; and hence it happens that the cotton articles procured from these districts are the finest. The next in quality are those manufactured in the provinces of *Madura*, *Marava*, and on the coasts of *Pescaria* and Malabar. The gradation proceeds thus to *Canara*, where the cotton is not spun so fine, and the articles consequently are much coarser.

The shrub *Parutti*, which produces the finer kind of cotton, requires in India little cultivation or care; and the tree *Ilava* requires none at all. The former thrives best on the high mountainous districts; the latter in the flat open country. When the cotton has been gathered, it is thrown upon a floor and threshed, in order that it may be separated from the black seeds and the husks which served it as a covering. It is then put into bags, or tied up in bales, containing from 300 to 320 *Aratel*, or pounds of sixteen ounces each. After it has been carded, it is spun out into such delicate threads that a piece of cotton cloth twenty yards in length may almost be concealed in the hollow of both hands. Most of these pieces of cloth are twice washed; others remain as they come from the loom, and are dipped in coco-nut oil, in order that they may be longer preserved. It is customary also to draw them through *Cangi*, or rice-water, that they may acquire more smoothness and body. The *Cangi* is sometimes applied to cotton articles in so ingenious

nious a manner that purchasers are often deceived, and imagine the cloth to be much stronger than it really is; for, as soon as it is washed, the *Cangi* vanishes, and the cloth appears quite slight and thin.

There are reckoned to be no less than twenty-two different kinds of cotton articles manufactured in India, without including muslin or coloured stuffs. The latter are not, as in Europe, printed by means of wooden blocks, but painted with a brush made of the fibres of the rind of the coco-nut, which, when beat, approaches near to horse-hair; becomes very elastic, and can be formed into any shape the painter chooses. The colours employed are indigo, *Indaco*, *Anil*, or *Coachan*, all appellations borrowed from foreign languages; and which signify, not a shrub, as some have erroneously asserted, but a plant which grows in great abundance in the district of Agra, and in other places of India. The stem and leaves of this plant yield that beautiful dark blue with which the Indian chintzes, coverlets, *tappisendis* and other articles are painted, and which never loses the smallest shade of its beauty. Also *terra merita*, called *Curcuma*, or Indian saffron, a plant which dyes yellow; and, in the last place, gum lac, together with some flowers, roots and fruits, which are used to dye red. With these few pigments, which are applied sometimes singly, and sometimes mixed, the Indians produce on their cotton cloths that admirable and beautiful painting which exceeds every thing of the kind exhibited in Europe.

The French, English, and Dutch have endeavoured to imitate these articles; but, notwithstanding all their labour and art, they have never yet been able either to produce these colours from the vegetable kingdom, or to attain to the same fineness in their cloth. No person in Turkey, Persia or Europe
has

has yet imitated the *Betille* *, made at *Masulipatan*, and known under the name of *Organdi*. The manufacturing of this cloth, which was known in the time of Job, the painting of it, and the preparation of the colours, give employment in India to male and female, young and old.

It may with truth be asserted, that in spinning, weaving, and dyeing, the Indians excel all other nations in the world. A great deal of cotton is brought from Arabia and Persia, and mixed with that of India. The principal places where it is manufactured are : *Bengal, Masulipatan, Paleacote, Madras, Sadras, Pondicherry, Naur, Nagapatnam, Paleamcotta, Tutucuri, Manapar, and Tiruvancoda*. The Indians work slowly and unwillingly ; a fault which is of great benefit to the Europeans. Were they more active and industrious, they would inundate our quarter of the world with their merchandize, and draw from us the little money still in circulation. We clothe ourselves in their stuffs, while our woollen cloths are to them unnecessary. On the contrary, we must pay money for all the goods which we procure from India and China ; so that these two countries may be compared to two pits, in which we stand with both feet and still sink deeper †. Pliny in ancient times complained of the luxury of his countrymen ‡, who procured similar

* A certain kind of white East Indian chintz.

† It is indeed true, that a great part of the gold and silver brought from Brasil and Spanish America, passes first into the hands of the industrious Norlanders for timber, iron, flax, hemp, linen, and other merchandize ; and then goes to China and the East Indies for articles of luxury, drugs, &c. But England, at any rate, does not lose much, as it draws large revenues from its extensive possessions in India, and has in its hands almost the whole trade of that part of the world. F.

‡ Lib. vi. cap. 17, et 22.

articles from the island of *Taprobane*, now called Ceylon ; but what would he say were he now alive and beheld our extravagance *? Wo to the people who are not contented with the productions of their native country !

* This observation of the author does not display much penetration. Commerce is the bond which unites the most distant nations with each other. Without trade our artists and manufacturers would have much less employment ; and much less opportunity would be afforded them for exercising their ingenuity and invention. Ignorance and want of mental culture prevail in all those countries which are contented with their own productions. Providence requires more general benevolence, and less selfishness among men ; and the only means for accomplishing that end, are the arts and manufactures, navigation and trade. They are indeed shamefully abused ; but the friends of humanity ought to cherish a hope, that good will one day arise from this evil. *F.*

CHAPTER XI.

Medicine and Botany of the Indians.

DISEASES prevail at the north pole as well as in the torrid zone; but those to which the Esquimaux, Greenlanders, and other northern tribes are subject, are for the most part different from those common between the tropics. Cold concentrates the vital spirits, strengthens the nerves, and causes heat, the proper vital power, to be accumulated in the interior parts; so that the body acquires a solid consistence, becomes strong and well-conditioned, and can bear all hardships without injury. It is attended, however, with this consequence, that it attracts the most dangerous diseases; creates violent, deep-rooted passions; blunts the judgement; and, if I may use the expression, involves it in dark clouds: though it cannot be denied that the mind thereby acquires a certain firmness, obtains dominion over itself, and is enabled to act with more caution. Heat, on the other hand, makes the body tender, and the nerves weak; gives more play to the human mind, and particularly the imagination; inflames the passions, and brings on diseases; but the former soon subside, and the latter are seldom dangerous.

I shall not here examine whether the assertion, that mankind increase no-where so much as in cold countries, be well founded; but it is certain that they never thrive better than under a temperate climate. If the heat at the equator be scarcely sup-

portable in the day-time, the nights, on the other hand, are more refreshing and pleasanter; and as they are equal to the days in length, the inhabitants are sufficiently indemnified for the oppression of the latter*. I cannot, therefore, agree with that French philosopher, who asserts that a six months residence at the north pole could be much easier endured than one of three at the equator, where, at certain hours of the day, the heat is moderated by a fresh cooling breeze. As long as the effects of nature do not contradict each other, so long will this principle be just, that men live much more agreeably under a mild climate, than in districts which are seldom visited by the benign influence of the sun. This is proved by many circumstances, and particularly by the emigrations of the Cimbri, the Huns, the Teutones, and the Marfi †, who, leaving

* In the observations with which the author begins this chapter, he hazards assertions very erroneous. The intense heat in the tropical regions is destructive both to men and to animals. At Calcutta, which lies at a considerable distance from the line, wild pigeons sometimes drop down dead at noon, while flying over the market-place. People who are then employed in any labour, such as writers in the service of the East India Company, whose correspondence often will not admit of delay, sit naked immersed up to the neck in large vessels, into which cold water is continually pumped by slaves from a well. Such a country cannot be favourable to health or longevity. What are properly called the northern regions, are also a wretched and melancholy residence for the human race. It is only a moderate climate, such as that of Greece, Italy, and other countries lying under the same latitude, that can exalt men's ideas, and produce the utmost degree of happiness. These gave birth to those illuminating rays which have contributed to the improvement of the human mind; and which, diffused thence to colder climates, still exercise their beneficent influence. *F.*

† How the Marfians, a people long settled in Italy, should be here introduced among the Cimbri, the Teutones and the Huns, is to me incomprehensible. They inhabited their country so long that they might be considered as the first people by whom it was cultivated.

ing their inhospitable regions of the north, exposed to excessive cold, over-ran other countries lying more towards the south. The case was the same with the Turks, who, about the year 625, emerged from Scythia and Tartary; proceeded always further towards the east; and at length, after long and bloody wars, made themselves masters of Constantinople, in 1452. These, and other circumstances of the like kind, sufficiently confirm what I have said in regard to diversity of climate, and its influence on man.

It is an incontestible truth, that the strength or weakness of a people depends, in a great measure, on these causes; and Hippocrates was so much convinced of the justness of this assertion, that he affirmed one might discover by a man's countenance under what climate he was born, and to what country he belonged*.

The diseases which prevail among the inhabitants of the southern part of India, that is, of *Ma-*

cultivated. Their history may be seen in a very scarce book, entitled *Mulii Phæbonii Marfi Historia Marforum*, Napoli 1678, 4to. *F.*

* On this very just assertion of Hippocrates, which is confirmed by Camper, some of our modern philosophers have founded their system of different races; according to which, the negroes are incapable of possessing moral qualities, and exhibit certain proofs of it in their looks. I have, however, seen thousands of these men, against whom so partial a sentence has been passed, and could observe nothing of the kind in their countenances, which often displayed great benevolence. Climate, manner of life, clothing, food, and other circumstances alter the soft parts of the body, as well as the features of the face; and the solid parts even, from the same causes, assume gradually a different form. Thus whole tribes acquire a peculiar cast of visage; and the shape, size, and turn of the body become changed. But this cannot destroy the powers of the mind, the passions, and the moral qualities, which alone constitute the character and the valuable part of man. *F.*

labar, Canara, Maïssur, Madura, Tanjaur, Marava
and *Parava*, are as follows :

- Shralanôva*, the wind-colic.
Sanivali, nervous cramps and convulsions.
Adisâram, flux or dysentery.
Calladapa, the gravel and stone.
Grahanni, the bloody flux.
Mujali, a kind of gout.
Kafzalapani, St. Anthony's fire, with feverish symptoms.
Pani, violent fever.
Tridoshagioram, the fever which has three bad properties ; that is, the violent fever.
Mallampani, a fever that lasts only one day, and is occasioned by a certain wind which blows from the Gauts.
Vidâtapani, the continued fever.
Dnnarâdenpani, the tertian fever.
Nâlampani, the quartan fever.
Ksbaja, phthisis.
Ragiaksbaja, consumption of the lungs.
Nirvâszicia, involuntary emission of urine.
Pramèham, *Gonorrhœa benigna*.
Aadram, the hemorrhoids.
Mabôdoram, the dropsy.
Kamala, the jaundice.
Sannbi, phrensy combined with convulsions.
Velupa, or *Cushtam*, leprosy.
Nirtiripa, or *Nircomben*, an intestinal colic, which proceeds from cold. This disease is in common called *Mordexim*, of which Sonnerat drolly enough makes *Mort de chien*, dog's death. In the months of October, November and December it prevails much on the coast of Malabar ; for about that period certain winds blow

blow from the Gauts, and carry with them a multitude of nitrous particles.

Astifrâva, an inflammatory disease which affects the whole body, and consumes the marrow of the bones.

Ciardhi, vomiting which proceeds from bile or other causes.

Ractapittam, bilious fever, which is commonly followed by a flux of blood and putrid matter.

Tipolla, burning ulcers on the exterior part of the body.

Masuri, the small-pox; a disease which in India is exceedingly infectious, and sweeps off prodigious multitudes.

Ciori, the itch.

Arbuda, cancer.

Ceravarpa, an ulcer, the fetid smell of which attracts the snake *Cera*. This snake, however, is not poisonous.

Araklêsham, buboes.

Sannivâdam, apoplexy.

Engal, asthma.

Ciuma, cough.

Those who read this catalogue of diseases with attention, will find that the greater part of them proceed either from too great heat, or from catching cold. Some kinds of boils and ulcers, which break out on the legs during the rainy season, are difficult to be cured; while there are others, on the contrary, which cannot be healed during the summer. The women, who lead an indolent life, and do not take sufficient exercise, are tormented with convulsions, spasms, and other hysteric symptoms. I have often seen some of these women start suddenly up in the middle of mass, when the bell was rung; run up and down in the church, and begin

to dance as if frantic. Those who were not acquainted with the cause of this singular behaviour, and did not know that it proceeded from hysteric affections, might have believed that the women were possessed by the devil. After jumping and capering for some time, the blood resumed its former circulation; the corrupted juices, which had occasioned the stoppage, were in part thrown off by perspiration; the nerves recovered the necessary one, and the women became tranquil and easy. This kind of dance is called *Tullunu*; and the agitation of the body occasioned by it is named *Tullul*. Such persons should be made to beat unshelled rice; bark and the cold bath should be prescribed for them; and they should, above all, be cautioned to avoid every thing that tends to disquiet or disturb the mind*.

People who complain of a weakness of the stomach and nerves are accustomed in the morning to chew a little opium, which they say strengthens the nerves and promotes digestion. This custom, however, is in reality highly pernicious; for those who acquire a habit of chewing opium can never renounce it; and if not supplied with it, they suffer horrid pain; fall into fainting fits, and lie as if dead. I was acquainted with several persons who always, at table,

* The sedentary mode of life which prevailed among the higher classes of the Grecian women formerly occasioned diseases of the like kind. In the history of the Argives, about the time of Megapenthes, we find that their women, on account of their sedentary life, occasioned by their spinning, weaving, embroidering, and other labours of the like kind, and perhaps also by impure air in confined apartments, and by the use of wine, brought on disorders which had some resemblance to the real *Tarantismus* (not that occasioned by the bite of the tarantula). Bias, and Melampus the son of Amythares, were celebrated for curing this disease. Music and songs sung by handsome young men, kind treatment, and perhaps also dancing, brought back to Argos all the women, who had wandered to the forests and mountains. F.

took a small dose of opium, and yet enjoyed good health. It mitigates the too great fermentation of the animal juices, as well as too great tension of the nerves, against which, in this hot climate, it is impossible to use too many precautions. For this reason the Mahometans, who, as is well known, have a plurality of wives, are accustomed to employ opium when they wish to enjoy the company of their females, lest the impulse of nature, being too strong, should prove prejudicial to health. However useful opium may be under such circumstances, its effects are highly dangerous when a large dose of it is taken dissolved in lemon juice, or any acid solvent. When prepared in this manner it renders men blood-thirsty; converts them into savage beasts; and inspires them with such fury, that they would rather suffer themselves to be cut to pieces than give up the weapon which they have in their hand. The desperadoes who allow themselves to be intoxicated by opium, dissolved in this manner, are called *Am-mochi*; and are either Nairs or Mahometans, who have resolved to sacrifice their lives to serve their king, their country, or any person whose cause they have undertaken to espouse*.

Formerly there were a great many of these *Am-mochi* on the coast of Malabar; but since the king of Travancor prohibited the natives from drinking coco-nut brandy called *Tagara*, to smoke *Cangiava*, and to use opium prepared as above mentioned, such ravenous animals in the human form have become uncommon; and should any one venture, in so horrid a manner, to disturb the tranquillity of the public, he would be instantly punished with death. Some persons, however, who were at *Cia-*

* See *Lettre à M. Sonnerat à l'Isle de France, de l'Imprimerie Royale 1784*, chap. vi. p. 102.

vacàda during the war against Tippoo, assured me that they had seen several *Ammochi* among his troops; but it is certain, beyond a doubt, that he forbade the use of opium to his soldiers, because the *Ammochi* in their fury spare neither friend nor foe, but destroy every person who comes in their way. The best method of being saved from these inhuman wretches is to throw sand into their eyes. The *Cangiava*, or leaves of the *Bangue*, a plant of about five or six feet in height, which are smoked instead of tobacco, produce the same effect as opium, and render men quite frantic *.

The venereal disease is very little known in the interior parts of India. As the Indians are remarkably attentive to cleanliness, and as both male and female live with the greatest temperance, use food easy of digestion, are in continual perspiration, wash the parts of sex three times a-day, and adhere to other strict regulations rendered necessary by the nature of the climate, this detestable disease has not been able to make much progress in the inland provinces. In the towns on the sea coast, however, where there is a very great influx of foreigners, who indulge in every kind of dissipation, and where the above salutary practices and regulations are almost entirely neglected, the venereal disease has greatly increased; but it prevails only among the low, contemptible castes, and the Europeans, who are the original cause of this, as well as of all the other evils which the Indians have to complain of.

As the body, however, in this hot climate, is in continual perspiration, the above disease may be easily removed, provided the patient employs, immediately on its appearance, attenuating and detergent

* The *Bangue* is nothing else than our hemp, the leaves of which, when smoked, have an intoxicating quality. F.

medicines. The most effectual is the *Velladamba*; or *sarsaparilla*. From this wood the Indians prepare a decoction, which is sweetened with a little sugar; and if from two to three pints of it be given to a venereal patient, before the disease has acquired much strength, he will be soon cured. This disease would be much less destructive, in general, were suitable remedies used in proper time. Boerhaave, a man whose name I cannot mention but with the utmost respect, says expressly that the venereal disease is far from being so dangerous in India as it is in Europe*.

Far more dreadful are the consequences of the before-mentioned intestinal colic, called by the Indians *Shani*, *Mordexim*, and also *Nicomben*. It is occasioned, as I have said, by the winds blowing from the mountains, which carry with them a great many nitrous particles, and which commonly commence immediately after the rainy season, when the wet weather is succeeded by a great heat and continued drought. On the coast of Malabar this is the case from the beginning of October till the 20th of December; and on the coast of Coromandel in April and May. People are then liable to catch colds: and the consequence is, that malignant and bilious slimy matter adheres to the bowels, and occasions violent pains, vomiting, fever; and stupefaction; so that persons attacked with this disease die very often in a few hours. It sometimes happens that thirty or forty persons die in this manner, in one place, in the course of a day, unless speedy relief be administered. The bitter essence, *Droga amara*, which I have mentioned in the beginning of the present work, is the best remedy for this colic; as it opens the pores, thins the juices,

* See *Traclatio medico-practica de Lue Venerea*, Hermannii Boerhaave, Lugd. Bat. 1751.

counteracts the effects of the saltpetre, warms the body, brings on perspiration, and, in that manner, inspires it with new life. In the year 1782 this disease raged with so much fury that a great many persons died of it. The above essence is pretty dear; and it was not possible to procure it in such quantity as to supply all the patients. In its stead, therefore, we employed *Tàgara*, coco-nut brandy, distilled over horses dung. All those recovered to whom this beverage was given, but the rest died in three or four hours. This circumstance made so much noise among the Pagans, that the fame of our medicine, and the cures it performed, was spread as far as Cochin. When the physicians of the Dutch East India Company at that place, Messrs. Martin-fard and Errik, were informed of this circumstance, they not only gave our medicine their approbation, but even employed it in their practice.

The tertian fever is easily removed by a decoction of *Veppa*, or Malabar china*. *Veppa* is the name of a tree which has a very bitter bark, and green prickly leaves, which are also exceedingly bitter. It grows on dry, sandy soil, without any culture or care. The decoction is prepared from its leaves, which are called *Vippela*. The property of this tree is well known to the Brahmans; but the common people have very little knowledge of it.

The *Kàcil*, or inflammation connected with the *Gonorrhœa benigna*, is removed by means of rice-water, mixed with a little sugar, and given to the patient to drink. Cold fomentation, and decoctions of bananas, milk, salt-petre, and other softening, cooling and diuretic medicines are also pre-

* From the name Malabar china, I suspect that the *Veppa* is the *Savietnia fibrifuga*, sive *rubra*, lately made known by Dr. Roxburgh. F.

scribed. This malady is very prevalent on the coast of Malabar.

All these diseases, which proceed from a decomposition of the animal juices, enervate the Indians at an early period, and hasten their dissolution.— They die, almost without any pain, in the same manner as consumptive persons; and become extinct like a lamp which has no longer oil. At the moment of their death no contraction is observed in their features, no convulsive throbs, and they never whimper or complain, like so many of the Europeans, who quit the world in the most painful manner imaginable. Many of the women lose their lives the first time they bring forth.

The small pox, a disease which in India is highly infectious, commonly makes its appearance in Malabar after the rainy season; that is, in December and January and the months following. Thousands are swept off by it every year. At the periods when it prevails, parents abandon their children, and children their parents; for this disease, as already said, is so infectious and dangerous that people can never be too much on their guard against it. To this may be added, that the Indians are not capable of forming a proper judgment respecting the symptoms, and consequently treat their patients in a very improper manner. The doors and windows are shut, that the patients may not be exposed to the smallest breath of cool air, and heating things alone are given them. The most common medicines employed in this disease are sugar, boiled onions, the urine of a healthy child, coriander-seed, boiled rice, green pepper, *carambola* leaves *, onion-juice, and other things of the like kind, partly useless and partly pernicious. The object of them, however, is to expel the poison from the body; but

* Perhaps the *Averrhoa carambola* LINN. F.

they never suffer it to ripen properly ; and they prescribe for the patient neither emollient nor cooling things, which would tend to allay the internal heat, and to moderate the ferment of the animal juices. Rice-water and fresh air would be far more proper ; but the Indians are obstinate in adhering to their deep-rooted prejudices, and therefore all attempts to persuade them are in vain.

India alone contains more medical writings, perhaps, than are to be found in all the rest of the world. As printing has never been introduced here, all hands are employed in copying manuscripts, and particularly such as relate to the prolongation of human life, viz. medical and botanical. The greater part of the Indian manuscripts preserved in the library of the late king of France, those of the *Propaganda* and Mr. Samuel Guise, and in the Borgian Museum, consist of works of this kind. The often-before-mentioned Dictionary, *Amarasinha*, under the head *Auszadhivargza*, that is, Class of the Simple Medicines, gives the names of above three hundred herbs and plants used in medicine. Those who wish to be convinced of the multitude of articles that occur in the Medicine and Botany of Malabar, need only recur to the work published at Amsterdam, in the year 1689, under the title of *Hortus Malabaricus*. Both these sciences were cultivated in India above three thousand years ago, and at present give employment to a great number of people. When a physician is sent for, you are sure to be visited by five or six. There are even boys who possess an extensive knowledge of botany ; and this is not surprising, as, from their earliest years, they are made acquainted with the nature of plants, and their different properties.—Did the religion of the Indians allow them to dissect animals and study anatomy, they would certainly attain to great proficiency in medicine ; but

as these are strictly forbidden, it may be readily conceived that the above sciences can make very little progress. I have, however, seen instances of Malabar physicians curing patients who had been totally given over by the Europeans. The Malabar physicians, in general, are superior to most Europeans in the knowledge of simples. Among those which they employ in their cures, the following are the most worthy of notice :

Veppa, the Chinchina tree, which has been mentioned already. In the Sanscred language it is called *Nimba*, in the Tamulic *Aipu*, and in Portuguese *Amargozeira*. There are two kinds of it: one of them, which has a black appearance, is called *Karinveppa*; the other, with green prickly leaves, which have an exceedingly bitter taste, is known under the name of *Aryakarinneppa*. The latter, properly, is that which produces the real Malabar china. The bark of this tree, however, is employed by the Indians only in cases of necessity; for a decoction of the leaves, if the coarser parts which subside to the bottom of the vessel be used, produce as powerful an effect. The Brahmans are accustomed to prepare, from the juice of these leaves, what they call *Karil*; that is, a sauce which they eat with their rice. This medicine is of excellent service in tertian fevers, in cases of worms, and in all disorders arising from indigestion and weakness of the stomach and nerves. If the green leaves be bruised, and applied to wounds or ulcers of a long standing, they cleanse them, and prevent them from spreading or becoming cancerous. In a word, they answer the same purpose as the china bark, and in much shorter time, because more power is contained in the juice of the leaves than in the woody parts of the stem and the branches. The properties of this tree being there-
fore

fore so nearly allied to those of the real china, which grows in America, the Indians can very well dispense with the latter, especially since it loses much of its virtue by long voyages, as the saline volatile particles it contains evaporate by the way.

The nettle *Codituva*, as the Brahmans say, is an excellent remedy to purify and thin the blood; to expel the gout, leprosy, and malignant fevers; and to check coughs connected with spitting of blood.

Avanaka, the so-called wonder and cross tree, in Portuguese *Figueiro d'Inferno*, bears a fruit which by expression yields a very salutary oil. It purifies and sweetens the blood, dissolves the corrupted juices; expels worms, and is of excellent service in the sciatica.

Ulatunwera, the root of the tree *Ulam*, is an effectual remedy for the jaundice. It cleanses the urinary passage when obstructed by slimy accumulations, and cures the *Gonorrhœa benigna*. In the latter case the root is administered after it has been pulverised and mixed with sugar and milk.

The *Ulam*, in Portuguese *Pareira brava*, is that kind of large ivy which bears very small fruit, enclosed in small husks like those of the coffee-berry. Its root only is officinal*. The *Ulam*, however, must not be confounded, as it has been by some, with the *Vallicagneram*, which grows also in Malabar. Geofroy has given a particular description of this plant in his *Materia Medica*, where it occurs among the exotics.

Konna, the *Cassia purgans*, carries off bile, purifies the reins, and is of a cooling nature; at least we are told so by the Brahmans.

The areca-nut, bananas, the coco-nut tree, the *Mava* or *Mangueira*, the *Kaja*, *Ciamba*, *Plava*, and

* Perhaps the root of the *Cissampelos pareira* L.

Papamaram, have been described by Gemelli Careri, in the third part of his Travels round the Globe, where figures of them may be seen.

The *Nellimaram* is a large tree which bears the so-called *Emblis*, a kind of plum used also in medicine, and in the Malabar language called *Nellika*. Its chief property, according to the natives, is, that it carries off the bile and slime which give rise to most of the diseases in India. It is customary to pickle these plums, and to eat them with rice*.

Karuvâ, or *Ilavanga*, is the name of that tree the bark of which is the *Cassia lignea*, or wild cinnamon †. It is of the size of a large European plum-tree, and has smooth green leaves, which are somewhat pulpy, and emit a strong smell. They are used in India as we use cinnamon. This Malabar cinnamon-tree grows without any nursing or care, and, were it cultivated, would approach near to that of Ceylon. The Dutch, however, do not wish it to thrive, and extirpate the trees in Malabar wherever they find them, in order that their cinnamon, which grows in the island of Ceylon, may not become of less value.

Muringa, is the name of a tree which is highly valued by the inhabitants on the coast of Malabar. In the Arabic it is called *Moriaben*, and in Persian *Tamen Guzarat Trerida*. Its leaves, as well as the fruit, both of which are very small, are eaten with rice. They are said to cure the cholick, and expel poison. However this may be, it is certain that they

* This kind of plums are produced by the *Phyllanthus Smilica* L.

† See Rhede *Hort. Malabar.* vol. i. t. 57. What the author here says is incorrect. The wild cinnamon is the bark of the *Karuvâ*, and is the *Laurus Cassia* L. On the other hand, the true *Cassia lignea* is the *Katou Karuvâ* in the *Hort. Malab.* vol. v. t. 53, and the *Laurus Malabathrum* L. F.

afford a wholesome kind of nourishment. I several times caused soup to be made of the leaves as well as fruit of this tree, and always found it of benefit*.

The only Malabar plant which I can with certainty call an antidote of poison is a shrub, about three or four feet in height, named *Alpam*. The root is pounded, and administered in warm water to those who have been poisoned. A Malabar proverb says: *Alpam agatta, Vessam poratta*; As soon as the *Alpam* root enters the body, poison leaves it. I must, however, confess, that the Theriac of Andromache (*Theriaca di Andromaco*) is much more powerful.

The Indian saffron, in the Malabar language is called *Magnet*, in the Portuguese *Acafrao Indico*, and in the Sanscred *Kunkuma* †. The Europeans employ this plant, which has yellow leaves, merely for dyeing; but the Brahmans ascribe to it the property of curing the itch and the gout, extenuating the juices, and purifying the skin from all spots arising from scorbutic acridities.

The fenna-tree, *Cassia Senna*, is called in the Malabar language *Nilavaque*, and grows in the mountainous districts of Cape Comari. Its leaves, it is well known, are employed as a purgative.

Panicurca, the Malabar *Melissa*, in Portuguese *Cidreira Malabarica*, has broad, thick, round, prickly leaves, and is therefore very different from that of Europe. It however possesses the same power and properties; that is, it strengthens the head and stomach, and is to be recommended, in particular, to those subject to hysteric affections ‡.

* In the *Hort. Malab.* vol. vi. p. 19. and in the *System Guilandina Moringa* L. F.

† *Amomum Curcuma* LINN.

‡ Perhaps the *Melissa officinalis* L. or our common balm. F.

Kadelsalada; dandelion, in Portuguese *Almeyrao*, is, as is well known, a plant of a detergent nature, and purifies the blood.

To'tavàdi is the name of the sensitive plant, as it is called, which, as soon as touched, contracts itself together*.

Vayambu, in Latin *Acorus*, and in Portuguese *Dringo*, the sweet-flag, grows on the coast of Malabar, in ponds and stagnant water. It has long green leaves, and a very aromatic root †.

The Scorzonera root is called in the Malabar language *Ciadaveli*, and in the Tamulic *Nirvâlikilanga*. The Indians boil it: they preserve it also, and eat it with their rice.

In order that I may not be too prolix, I shall here give a list only of several plants and vegetable productions which I ought not to omit.

Perumciragam, Lat. *Fœniculum*, Port. *Funcho*, fennel.

Velladamba, sarsaparilla, of which there are two kinds, one with white flowers and the other with red. The latter is the Malabar sarsaparilla.

Cerupula, Lat. *Saxifraga*, saffras.

Muszelcevi, Lat. *Senbus*, Port. *Sera'ha*, lettuce.

Manelcira, Lat. *Portulaca silvestris*, Fr. *Pourpier*, purslain.

Codaven, Lat. *Cochlearia*, Port. *Rabaça*, scurvy-grass.

Prami, or *Caipacira*, Lat. *Nasturtium fontanum*, Fr. *Cresson*, water-creffes.

Cattutriáva, Lat. *Ocimum thyriflorum*, the herb basil.

Pandila, Lat. *Trifolium pratense*, purple trefoil.

* This sensitive plant, according to every appearance, is a *Mimosa casta* LIN. F.

† The *Vayambu* of Rheede, *Hort. Malab.* vol. xi. t. 60, is the *Acorus calamus* LIN. F.

Gurgul, Lat. *Scammonia*, scammony bindweed.

Panna, Lat. *Polypodium*, common polypody.

Irattimadhiram, Lat. *Glycyrrhiza*, liquorice.

Puliàrila, marsh trefoil.

Manday, Lat. *Eupatorium*, liver-wort.

Mandàram, Lat. *Admirabilis Malabarica*, Port. *Fula de Merenda*.

Cattàsha, Lat. *Aloes*, Port. *Herwa bàbosa*, Arab. *Saber*, the aloe.

Màdalam, Lat. *Arbustum mali Punici*, Port. *Romoeira*, the pomegranate tree.

Pavaca, Port. *Momordica*, the garden balsam.—Plants of it are called, in the Malabar language, *Pàvel*.

Kiszanelli, Lat. *Millefolium*, common yarrow.

Makipuva, Lat. *Absynthium*, wormwood.

Ceruciaca, the annanas.

Cannati pauna, or *Madilpanna*, Lat. *Adiantum*, Port. *Avenca*, maiden-hair.

Ciragam, Port. *Erva dolce*, anise.

Velluram, Port. *Malvaisco*, mallow; an emollient medicine, which is of great service.

Orumbulicica, Port. *Salbao Canarin*, is a tree, the fruit of which answers the purpose of our soap. The natives of Malabar employ it for washing, not only their bodies, but also their clothes.

Curantotti, a plant about a palm in height, from the root of which is prepared a decoction said to be useful in the gout, cough, gonorrhœa, flatulency, and feverish affections. This decoction must be mixed with sugar and milk.

Ellacalli, Lat. *Euphorbium*, spurge; a very sharp and powerful medicine, which properly ought to be prohibited.

Ciangupusham. The root and leaves of this plant are used as a decoction for the gout, cholic, and poison.

Calumba, a yellow root, known as a certain remedy for the tertian fever, pain of the stomach, and poison. It promotes also the menses and parturition. It has an exceedingly bitter taste, and is given in wine. I suspect it to be the same root as that called *Vallicagnaram*.

Cumbula, a large tree, the root of which expels the gout, and carries off bile.

Ciaca, the largest of all the fruits produced on the earth, for one of them is almost more than a man can carry. It grows on the *Plava* tree, the wood of which is in the inside yellow. It has been described by Gemelli Careri and other authors. The raw seeds of this fruit have a strong aromatic smell, and are called *Ciacacuru*: a decoction of them excites venery.

Trigolpiconna is the Malabar name of a detergent kind of *Turbitih*.

Cagnaravera is the root of the tree *Solor*.

Parutti is the name given to that tree which produces cotton.

Caruppa is the name of opium.

Umana, Lat. *Datura*, Port. *Dutro*, is a plant with a dark blue flower, containing a seed, which, if given to any person to drink in wine or water, excites involuntary laughter, clouds the understanding, occasions dimness of sight, and at last brings on sleep. Female libertines are accustomed to give this beverage to their husbands or lovers, that while these guardians of their chastity are lost in stupor, they may gratify their scandalous passions at freedom and without restraint. This plant has been described by Father Schott, in the Appendix to the second part of his *Physica Curiosa*, which is entitled *De Mirabilibus Miscellaneis*. I was acquainted with a Frenchman at Cochin, who, hav-

ing been imprisoned and condemned to the gallows, swallowed some of these seeds with a view to avoid the shame of his punishment. The consequence was, that he lost his senses, and fell into a deep sleep, which in three days carried him into eternity. This event may serve as a proof that too strong a dose of these seeds proves mortal.

Tetamperel is a fruit of the size and figure of hare's dung. When put into a vessel which contains muddy water, it purifies it in such a manner that all the unclean slimy particles instantly deposit themselves at the bottom, and the water becomes clear and bright. The same effect is produced when a branch of the tree is put into a pool or muddy well. I should have doubted the truth of this circumstance, had I not several times seen it with my own eyes. I have still in my possession one of these fruit, and can perform the experiment when I please.

Bhudianarti, in Portuguese *Pau de merda* or *Pau fujo*, is a kind of wood, of a dark red colour, which smells like human dung. By way of amusement, people in company sometimes put a piece of it secretly into the pocket of some one unacquainted with its properties, in order to divert themselves with his embarrassment. It has a great similarity to *Affasatida*, called in the Malabar *Cayam*; or *Hingu*, with which the natives are accustomed to season their boiled rice.

Of the banana fig, one of the most valuable of the Indian fruits, there are four different kinds, viz. *Cannpala*, the hollow fig; *Cadalipala*, or *Puwancà*, the garden-fig; *Eràden*, the sugar-fig, so called on account of its sweet taste; and *Nendaracà*, the roasting fig, which cannot be eat raw.

The *Pála*, or proper Indian fig tree, has been very

very incorrectly described by Pliny in his Natural History *. He evidently confounds the *Pála* with another tree called by the Portuguese *Arvore de raiz*. This tree rises to the height of the common chestnut-tree, but throws out from its branches a number of fibres, which become so long that they at last hang down to the ground, where they take root and produce other trees of the same kind perfectly similar to the parent-tree. In this manner they continue till from one tree there at length arises a whole forest. Certain travellers are, therefore, not in the wrong, when they assert, that, in India, there are trees under which a thousand men might find shelter. The Indians are accustomed to plant such trees in the neighbourhood of their temples or pagodas, that they may defend the people when assembled from the rain and the sun. I saw several of these trees at *Tiruvandaram* and *Ciranga*, and could not help being wonderfully struck with this singular *lusus naturæ*. The Europeans settled on the coast of Malabar call this *Arvore de raiz*, the pagoda-tree. It has been described by Nierenberg in his Natural History †.

It cost me immense labour to collect this numerous catalogue of simples, and to add their Malabar, Latin, and Portuguese names; but it will perhaps enable those fond of botany to form some idea of the knowledge of the Indians in that branch of science. The sources I employed, besides my own experience, are the Dictionaries of Hanxleden, Viscopig, and Pimentel; the Herbarium of Father Feraz; and a manuscript containing observations by many regular physicians and botanists, natives of the coast of Malabar. To those acquainted

* Lib. xii. cap. 5.

† Lib. xiv. cap. 38.

with the appellations of the European simples and vegetables, and the purposes to which they are applied, it will not be difficult to learn the Malabar botany; but without such knowledge it will indeed be impossible to study it with advantage.

The intelligent reader will readily observe that the Indians have made much more progress in botany than in mineralogy; because they prepare the greater part of their medicines from vegetables. This method corresponds very exactly with the system of Hippocrates. As a proof, one needs only recur to the second book of that physician, *De Diaeta*, where he treats of the powers and properties of vegetable and animal food, but passes over the mineral kingdom entirely. Medicines prepared from the last are for the most part, in India, attended with very dangerous consequences; because, in general, they are not only far less suited to human nature, but affect, in a very extraordinary manner, the weak bodies of the natives. The method and prescriptions of Van Swieten and Tissot are therefore almost impracticable in those climates. On the other hand, I know, from certain experience, that several physicians of Cochin, who followed the prescriptions of these two celebrated men, and ordered certain medicines in small doses, no longer employ them with confidence. The Indians never take an emetic or purgative without causing the physician to prescribe something for them by which the too violent effects of the medicine may be checked. They abhor phlebotomy, and employ only cupping; but this even very seldom. They are accustomed also never to pay the physician until they are completely freed from their disease. This is an excellent method to guard against the ignorance and quackery of those pretenders who sometimes prolong a disease merely that

that they may extort more gold from their patients. When a Malabar physician fails of a cure, the patient gives him a certain present, according to the trouble he has had; but he is under no obligation to pay him fully. In antient times the medicines of the Indians consisted chiefly, according to the testimony of Strabo, in regularity, temperance, and the choice of food. This is exactly the doctrine of Hippocrates.

CHAPTER XII.

*Author's Voyage to Europe.—Some Account of the
Island of Ceylon.*

ON the 12th of March 1789 I embarked at Cochin in order to return to Europe, that I might proceed to Rome and deliver the letters which I had received from the procurator of the Missionary Establishment on the coast of Malabar, and from the agents appointed by the *Propaganda* for its correspondence with the Christians of St. Thomas. The ship in which I took my passage was the *Calypso* frigate of thirty guns, having on board three hundred and forty persons, partly seamen and partly marines. This vessel was commanded by Count Kergoriou Loemaria, knight of the order of St. Louis, and member of that also which was instituted by the American congress*; a man who acquired great honour by his conduct in the American war when he commanded the *Juno* frigate. The *Calypso* had been sent out to protect the French trade in India, accompanied with the *Astræa*, *Medusa*, and *Penelope*, the last of which was lost at the Cape of Good Hope. The commodore of the whole squadron was M. St. Riveul. As this gentleman was, at that time, on board the *Medusa* frigate, in the road of Cochin, my friend Count Kergoriou procured from him permission for

* The author probably here means the order of Cincinnati. F.

me to return to Europe in his vessel, at the expence of Louis XVI. king of France.

We directed our course towards Cape Comorin, called in the Malabar language *Comari*, or *Canyamuri*, which we sailed past two days after, on the 14th of March. The pleasure we enjoyed in this agreeable passage, and the beautiful prospects with which our eyes were gratified, can hardly be described. Having kept as close to the land as possible, the whole coast of Malabar appeared before us in the form of a green amphitheatre. At one time we discovered a district entirely covered with coconut trees, and immediately after a river winding through a delightful vale, at the bottom of which it discharged itself into the sea. In one place appeared a multitude of people employed in fishing; in another, a snow-white church bursting forth to view from amidst the thick-leaved trees. Whilst we were enjoying these delightful scenes with the early morning, a gentle breeze, which blew from the shore, perfumed the air around us with the agreeable smell wafted from the cardamom, pepper, betel, and abundance of aromatic herbs and plants. Towards noon, however, there arose a brisk gale, which sweeping the surface of the ocean, hastened the course of our *Calypso*, and soon carried us beyond the view of this enchanting country.

On the morning of the 18th of March we cast anchor in the harbour of Colombo, in the island of Ceylon, where we found two European ships, and one Savoyard, the owner of which was a French merchant named *Le Fabre*. *M. Van de Graaf*, brother-in-law of the often before-mentioned commandant of Cochin, *M. I. G. van Angelbec*, who was then governor of the Dutch possessions in the island of Ceylon, sent to meet us his three state carriages, one of which was destined for the commander of

our frigate, and the other two for the rest of the officers. With this equipage we were conducted to a garden without the city, in which the governor-general, M. De Graaf, at that time resided, and where an elegant breakfast had been prepared for us. For a few days after I had sufficient time and leisure to wander about through the island, in order to make observations on the nature of the country and its productions; but I had nearly experienced the same fate as a hundred other travellers who visit both the coasts of India, and who, for want of the necessary knowledge of the languages, are obliged to put up with the erroneous information they receive from poor fishermen and other ignorant persons, which they afterwards, without reflection or proper examination, insert in their journals. Such, indeed, would have been the case with me, had I not met with people in Ceylon who understood both the Malabar and the Tamulic languages, and who were able to gratify my curiosity. My residence there was, indeed, too short to enable me to give a complete description of the island; but I can certainly communicate some useful information on the subject: and if I enlarge it by what I have learned from Knox, Sonnerat, Spilberg, Cossigny, and other travellers, I hope the reader will not think his labour lost to peruse it.

The island of Ceylon is called in the Sanscred language *Lanca*, or *Langa*; also *Ilam*, or *Salabbam*. The last word is compounded of *Sal*, true; and *Labham*, gain; consequently signifies the land which brings real gain. The island of Ceylon is undoubtedly worthy of this name, because a great many precious stones are found in it, and because pearls are fished up on its western coasts. The Sanscred appellation *Salabbam* seems to have given rise to the corrupted name *Salica*, as it is called by Ptolemy,
from

from which has been formed Ceylon. According to M. De la Tour, it lies in the latitude of $9^{\circ} 15'$, and the longitude of 77° and 78° . Towards the west it borders closely on the coast of Pescaria; so that it is separated from it only by the narrow strait of *Manâr*, where there is the celebrated bridge of *Râma*, called by the Europeans Adam's bridge. This bridge extends so far into the sea, that people can pass, in a very small vessel, to the so-called *Rama's Point*, on the coast of Pescaria. Not far from the above-mentioned bridge of Rama stands the celebrated temple of *Ramanacoil*, in which the younger Bacchus, and also the *Lingam* or *Pballus* of *Shiva*, or the elder Bacchus, are preserved. This bridge is still more remarkable, because it appears from the *Purana*, or ancient history of India, that Ceylon by its means was first peopled, as an Indian colony went to the island along that bridge, and introduced into it the Sanscred language, together with the Indian manners and customs. The names of different places, such as *Moselpati*, *Jafnapatnam*, *Terlipati*, *Villapati*, *Moltupati*, *Malpati*, *Palliacur*, and those of various other cities and towns, evidently shew their Sanscred origin; for *Pati* signifies a town; *Patnam*, *Patana*, or *Patan*, a city; and *Ur*, an inhabited place.

As the wind, from whatever quarter it comes, has free room to play around this island, the air is always pure and salubrious. This advantage, and the great richness of the country gave rise formerly to the fable that it was the place of Paradise, and that the inhabitants lived to the age of 200 or 300 years. The Indians have a tradition, that this island, in consequence of a dispute between the serpent *Vasughi* and the god of the wind, was broken loose from the mountain *Meru*, the habitation of the gods, and hurled into the eastern sea, where it now lies. The

Pagans

Pagans believe, therefore, that this island is a part of Paradise; and this fable indeed, in ancient times, was conveyed from India to other parts of Asia. Another fable, which forms the subject of the poem called *Râmâyâna*, and which relates to this island also, has been mentioned before.

Not far from the city of Candia, where the king of Ceylon generally resides, is a river which flows down from one of the mountains. In the middle of this river the king has built a small palace, where he sometimes enjoys the cool air, and where are preserved the valuable gems which the rain and streams wash down from the mountains. Pearls are found in the district of *Mannâr*, at the western extremity of the island. This country produces the most beautiful elephants in all Asia, together with a great many deer, wild swine, and different kinds of red and yellow birds not known in Europe. It yields too crops every year, the produce of which is sufficient to feed all its inhabitants; but when the Dutch are at war with the king of Candia, they are obliged to procure their rice from Cochin on the coast of Malabar. They might raise coffee and pepper in Ceylon; but they cultivate neither of these articles, lest the price of the Malabar pepper and the Batavian coffee should be lowered, and attend merely to the culture of cinnamon, the sale of which is more profitable. They possess all the places on the sea-coast, and *Colombo* is their capital. *Jafnapatnam*, *Negombo*, *Punta di Galle*, *Trinquemala*, and other settlements are dependencies on its government*.

The Portuguese made themselves masters of this island in the year 1506; but in 1658 were expelled from it by the Dutch. A hundred years after, that

* All these are now in the hands of the British government.

is in 1759, the latter were involved in a war with the king of Candia, which threatened the most dangerous consequences. By the greatest good fortune Captain Du Flo, with a number of French adventurers, among whom were several able officers, hastened to their assistance from Pondicherry, and placed himself at the head of the Dutch troops. The war after that period assumed a different turn; the Dutch took the city of Candia, and in the year 1766 reduced the king to the necessity of signing a treaty of peace, in virtue of which he resigned the whole sea-coast, and agreed to deliver to them yearly a certain quantity of cinnamon at a very low rate. The king of Candia * was then suffered to remain in peaceable possession of the island. Not long before I arrived at Ceylon, Father Francis à Sancto Elisæo wrote to me from Malabar, that this prince had again quarrelled with the Hollanders, and refused to deliver the cinnamon at the price agreed on, which gave rise afterwards to another bloody war.

When the Portuguese took possession of Ceylon in the year 1506, it was governed by *Abonnega Bopandar*, king of *Cotta*, a province entirely different from Candia. This prince was married to a daughter of *Tribul Pandar*, who bore him a son named *Parca Pandar*. The latter was involved in a war with another raja or king of the island, who defeated him in the year 1579. As he could no longer defend his possessions, he fled to a place of safety, and transferred his right to the Portuguese, who then gave themselves out as his successors. He died the same year at Colombo, after he had been baptised by the name of *Don Joan Parca Pandar*. It is

* This kingdom, as well as the capital of the same name, was called by the old geographers *Candea*; but the more modern give it the name of *Candy*. The translator, however, has adhered to the orthography of the author.

asserted by others, and in particular Arthus, that the Portuguese first visited Ceylon under the reign of *Mara Râga* (properly *Maha Ragia*, that is, the great king), and this was undoubtedly the prince by whom *Parca Pandar* was defeated. *Mahâ Râgia* had four sons, one of whom, named *Darma*, or rather *Dherma*, was illegitimate. This prince found means to put to death his legitimate brothers, and to get possession of the crown alone; but he died by poison, and was succeeded by *Vimala Dherma Suryada*, who was afterwards baptised at Goa under the name of *Don Joan di Austria*.

As this prince had adopted the Christian religion, the Portuguese imagined that he would readily permit them to carry as much cinnamon and as many precious stones from the island as they might think proper; but they were disappointed in their expectation, for *Vimala Dherma Suryada* expelled them all from his states, and was absolutely determined that they should not gain the superiority at *Cotta* or *Candia*. A daughter of *Parca Pandar*, who had also embraced Christianity, and had at baptism been named *Catharina*, was still in life, but detained a prisoner in the fortress of *Mannar*. A certain Portuguese gentleman, named *Don Pietro Lopez de Sousa*, married this princess; caused himself afterwards to be proclaimed king of *Candia*, and declared war against the lawful sovereign, *Vimala Dherma Suryada*, or *Don Joan di Austria*. The latter, however, being a brave and enterprising man, pursued such prudent measures that his antagonist *Don Lopez* was so completely defeated in a decisive battle that he was obliged to give up the contest. After his death he married *Catharina* the widow, by whom he had two sons.

This sovereign extended his dominion over the whole of Ceylon, and caused a great many churches, which

which still remain, to be built in the interior parts of the country. His object in erecting them, no doubt, was to conciliate the affection of the Christians; to give employment to his subjects, and to have a decent pretence for laying them under contribution. That his attachment to religion was not very sincere, appears, in particular, from this circumstance, that he never completely finished or endowed any of these churches, so that they have remained poor to this day.

After the death of this prince, his spouse Catharina resigned the government, and in the year 1604 married *Henar Pandar*, who reigned under the Pagan name of *Camapadi Mahadaksbin*, and had by her a great many children.

He was succeeded in 1632 by his son *Ragiasinba*, called also *Mahāforūba*, or *Sinhamabaragia*, who, in the year 1644, received the Dutch with great friendship; but did not give up to them the Portuguese settlements, of which they never obtained complete possession till the year 1658.

The successor of this king was *Sishamabaragia*, who assumed the government in 1680, and had under his dominion *Coletur* as well as *Candia*.

The names of the above-mentioned kings of Ceylon are entirely Sanscredamic, and have been corrupted by Spilberg, as well as Anquetil du Perron, the Dutch and the Portuguese, the first conquerors of the island. *Vimala*, for example, signifies great; *Dherma* is the Sanscred name of the deity *Budha*; and *Surya* signifies the sun. *Vimala Dherma Surya* signifies, therefore, the great king *Dherma*, refulgent like the sun; *Sinhamabaragia* signifies the lion-great king; for this appellation is compounded of three Sanscred words, *Sinba* a lion, *Mahagreat*, and *Ragia* a king. *Mahāforūba* implies as much as the great prince; and *Campadi Mahādaksbin* signifies Cupid
the

the great king of the eastern districts. It may be readily perceived, that these are assumed and not family names. We are told by Pliny, in his Natural History *, that, in his time, a *Rachia* or king of this island sent an embassy to Rome. We are informed also by St. Ambrose, that, in his time, four kings reigned in that island, one of whom was called *Mahârîgia*, or the great king. It appears from these and other circumstances, that this island, as is the case in Malabar, was divided among several petty princes, who acknowledged the sovereignty of one general head.

Among the deities of the inhabitants of Ceylon, we find also *Gannêsha*; but he is represented here with goat's feet; whereas the other Indians represent him under the human form, except the addition of an elephant's trunk. The principal deity, however, worshipped in this island, is *Budha*, or *Godama*, a son of Maia and Mercury, or Hermes, to whom they have dedicated not only a great number of trees, but also Adam's Peak, called in the Sacred language *Salmala*, which is the highest mountain in the island, and from which *Budha* is said to have ascended to heaven after he had transformed himself into 999 different shapes. The worship of this deity was introduced into Ceylon about forty years after the birth of Christ; and about the same time a violent dispute took place between the Brahmans and the Budhists, the result of which was, that the latter, because they would not acknowledge *Viçnu* and *Shiva* as gods, were expelled from India by their opponents. The Budhists were originally Pagan monks of the sect of *Sanyasi*, who led a life of contemplation; renounced all property; took an oath of chastity and poverty, and lived together

* Lib. vi. cap. 25-

In common. They are descended from the ancient *Samanai*, who are exceedingly well characterised in the writings of Strabo, Porphyrius, Arrian, and Clemens of Alexandria. They never marry, and support themselves by begging. By these Budhists the religion of the Indians was transplanted to Pegu, Siam, and China, as the Peguans and the Chinese themselves acknowledge. In Pegu, *Budha* is worshipped in the same manner as in Ceylon; and the Talapoins, his priests, are real descendants from the Budhists of Ceylon. The inhabitants of Pegu call *Budha* sometimes *Gaudama*, and sometimes *Samonacodam*. *Soma* signifies the moon, and *Codam* a god. By this appellation, therefore, they give to understand, that they consider *Budha* as a deity created by the moon; for the nymph *Robini* was the favourite of the lunar god, and from these two *Budha* derived his existence.

The priests of this deity are called *Tiruvamsha*, which implies as much as the sacred race. They are under a chief, who is a kind of bishop, and has the power of determining all religious disputes that may arise. This chief has generally in his hand a golden band, from which is suspended a kind of sceptre shaped like a fan, and almost similar to the *Talapava* employed by the Talapoins of Pegu. These *Budhists* hold a chapter, and choose their own magistrates, who are always men of knowledge and rank. Their choice is confirmed by the king. They are distinguished by a piece of yellow cloth (*Pidambara*) which they wear, and by going with their heads shaved and entirely bare. They dare neither apply to any labour, nor marry, and in general must touch no female. They must eat a full meal only once a-day; must drink no wine; and must neither anoint their bodies, nor be present at dances or any other kind of amusement. They

are obliged also to have no concern with gold or silver; are kept under the strictest obedience, and must do every thing required of them by their superiors.

When they quit their order they lay aside the piece of yellow cloth, and may then marry. A very accurate account of their institution has been given in a Peguan book entitled *Kammuva*, which treats of the ordination of the Talapoins; and also in the compendium of the laws of the *Barmans*, written by the Peguan philosopher *Dbermarogiaguru*. Both these works are to be found in the library of the Congregation *de propaganda fide*. Those desirous of more information on this subject may consult also another manuscript, preserved in the Borgian Museum, and entitled *Mangalatara*; that is, the way and method to attain to real felicity. This excellent work, which contains the noblest precepts of morality, was transmitted to Cardinal Borgia by the learned Father Angelo Maria Cortinovis of Udina, who obtained it from his brother Father Marcellus a missionary in Pegu. All these laws, which occur under N° xxxviii. form the moral theology of the Talapoins of the sect of the Budhists, and are highly worthy of being explained and made publicly known.

Father Constantinus of Askali, a missionary of the Capuchin order, in his short account of Nepal, has given a description of the customs of those Budhists who reside in Nepal and Thibet, where they are far more numerous than any where else*. The Grand Lama of Thibet is the real head of this sect. When the Budhists of Ceylon appear in public, on solemn occasions, they always walk two

* An account of Thibet by Father Giuseppe, chief of the mission, may be found in the *Asiatic Researches*. There is also a letter on the same subject in the *Philosophical Transactions*. F.

and two; and their bishop, or chief, with a sceptre in his hand, rides on an elephant. They believe not only in the transmigration of the soul, but in the immortality of the spiritual part of man; and entertain an opinion, that after it has passed in succession through a sufficient number of bodies, it is received into the *Nimban*, that is, eternity. The other priests of Ceylon, destined for the service of *Gannēsha*, are called *Gones*. The common people worship also *Ciadhārva*, or *‘hastava*, the avenger of sin, an idol of a most horrid appearance, which holds in its hand a sword.

A custom prevails in Ceylon, that several brothers may have one wife in common. The children she brings forth belong to them all; nor can the elder brother claim any preference of right. Many of the inhabitants of Ceylon have only one wife; others maintain several. In this respect there is no fixed law or precise regulation; but adultery in all cases is punished. The Brahmans, like us, make a distinction between the different degrees of consanguinity, but they admit of a man marrying two sisters. Aunts and nephews are not allowed to intermarry; but a man may take to wife the daughter of his father's sister, or the daughter of his own sister. In all other cases they consider marriage between relations as incest; and those guilty of this crime are punished either by the loss of the limb which has committed the offence, or at any rate expelled from their cast. The inhabitants of Ceylon, however, are not patterns of chastity; and it may be clearly perceived that corruption of morals is daily increasing among them.

The principal festival of *Budha* is celebrated at the commencement of the new year, in the month of March, which generally falls on the 27th, 28th, or 29th. The division of the year in Ceylon

is the same as that usual in Malabar and among the Tamulians.

In Ceylon, as well as in Pegu and Thibet, the Budhists may be said to have very limited power. They are the preceptors and tutors of the sovereign princes of the country, who consequently give themselves up to their direction; consult them upon every occasion, and afford them every kind of support and protection. The policy of this practice produces the utmost benefit to the state. When princes pay honour to the priesthood, and unite with it to promote the same ends, the tranquillity of their dominions is never interrupted. In every part of the globe, the people, who look up to the example of their sovereigns, will not fail to imitate them; and the consequence will be, respect for religion, and fidelity towards their princes; and on the union of these two the welfare of a state depends.

CHAPTER XIII.

The Author's Voyage to Europe.—Short Account of the Isles of France and Bourbon, the Cape of Good Hope, and the Island of Ascension.

ON the 20th of April, 1789, the Calypso frigate, after a pleasant and agreeable passage, arrived in the harbour of the Isle of France. The entrance into this harbour is exceedingly narrow and dangerous; but when vessels have once got in they lie at anchor in great safety, as they are sheltered from the wind on all sides, and the landing is remarkably easy. On this island there are a great many high mountains, and among these a volcano, which sometimes darkens the atmosphere by its eruptions, and renders it so hot and thick that asthmatic people can scarcely breathe. Tempests, therefore, are here very frequent and terrible; as is the case in all countries where there are volcanoes, for they attract the vapours and inflammable matter with which the clouds are loaded. Fire always has a tendency to fire. In other respects the air is tolerably pure and healthful, though a little moist in general towards the evening; but in certain months a far more violent heat prevails than on the coast of Malabar, where the atmosphere is at least cooled by the evaporation that proceeds from the rivers and lakes, by which the country is every-where surrounded and intersected. This island lies under the 20th degree of south latitude, whereas Cochin lies under the 10th of north latitude. This makes

a difference of 10 degrees, and serves as a proof that the greater or less heat to which people are exposed in different climates does not depend so much on the sun, as on local circumstances that arise from the situation of the country.

The Isle of France is about fifty miles in circumference. The soil is argillaceous, of a reddish colour, here and there volcanic, and full of stones except in the low valleys. It produces corn, millet, rice, pulse, tamarinds, lemons, sugar canes, coffee, mustard, honey, manioc, salt, and palm-oil; the last of which, however, is only fit for burning in lamps. According to the estimation of M. Charpentier de Cossigny, an officer of engineers in the French service, who resided in this island, it delivered in the year 1782, into the king's storehouses, 811,288 pounds of rye, 662,942 pounds of maize, 85,668 pounds of rice, and 210,096 pounds of dried pease and beans. These articles are entirely consumed in the country; and it thence appears that the Isle of France is exceedingly well cultivated, and supplied in abundance with every thing necessary for the inhabitants. The timber which grows on this island is excellent, and consists of the following kinds: *Sanayu*, iron-wood, black ebony, stink-wood, *Oata*, the olive-tree, apple-tree, colophonium-wood (*Legno colofane*), *Takamuka*, dark-grey cinnamon tree, white cinnamon-tree, pine-tree, and European oak.

All these kinds of wood are here indigenous; but there are a great many others which have been transplanted from India, such as the *Mava* or *Mangueira* tree, the tamarind-tree, the *Agati*, and a sort of Acacia without prickles, which came originally from Malabar. All these trees, and a variety of others the names of which I do not remember, thrive exceedingly well in the Isle of France. The

case is the same with the cinnamon-tree from Ceylon, the nutmeg and the clove trees from the Moluccas, and the *Raven-Sára* from Madagascar*.

All these productions are found here in the king's garden, where they thrive remarkably well; but it cannot be denied that they have lost somewhat of their original vigour, which may perhaps be owing to the volcanic nature of the soil in which they are planted. The French, however, procure such a quantity of these spices, that they have no occasion to purchase any of them from the Dutch. The inspector of the king's garden, and the before-mentioned M. Charpentier de Cossigny, have, by their botanical knowledge and unwearied industry, been the chief cause of these foreign productions being cultivated in the island. In a certain district of it called *Pampelmouffe*, I observed that private individuals cultivated these spices in their gardens, from which they already derive some profit. When I paid a visit to Messrs. Boucher and Istace, who were established as clergymen in the district of *Pampelmouffe*, I saw with real pleasure that they were both busily employed in the cultivation of these exotics; and that they were well rewarded, by their thriving condition, for the trouble they had taken to rear them.

There are here also a great many singular birds of prey, some cattle, and great abundance of fish; but in particular numerous herds of goats, which belong to the proprietors of the land. Private persons purchase small spots of ground from the king, live as planters, and construct for themselves habitations which they call *Reduits*. The European planters and merchants on this island maintain

* This tree produces a singular kind of berries, which taste and smell as if a great number of spices were mixed together. *A.*

about 30,000 slaves, who cultivate the lands, and who are obliged to perform the principal labour in the towns and villages. These slaves consist of Caffres, Indians, and natives of Madagascar. Were it possible for them to be unanimous, they would not find it difficult, as they far exceed the Europeans in number, to expel them entirely from the island; but as they belong to different tribes, they never can unite in one general plan, and to this circumstance the planters are indebted for their safety and the peaceable possession of their property. The laws of morality are violated here in the most flagrant manner: the various nations who are intermixed with each other, the state of licentiousness in which the colonists live, and the immodest conduct of the women, which sets all decency and restraint at defiance, might give travellers very just reason for calling the Isle of France *New Cythera*, or the Island of Venus. Besides, it is the seat of knavery and infidelity, with which almost all the French settled here are infected; for they acknowledge themselves, that, as soon as they pass the Cape of Good Hope, they renounce religion altogether, and employ their whole thoughts and attention on the acquirement of riches.

Port-Louis, the chief town on the island, has several well constructed manufactories, a very beautiful cathedral, and an elegant hospital. From the surrounding smaller islands a great number of tortoises are brought to the Isle of France; so that patients afflicted with the scurvy and syphilis, two diseases which are exceedingly prevalent in these climates, are soon restored to strength by means of the nourishing soups prepared from the flesh of these animals, mixed with all kinds of herbs. The advantage of this place, where sick soldiers and sailors can be so soon recovered; the natural liveliness of

the French; the facility of procuring fresh provisions; the number of young men of French extraction who are found here, and who, on the sea, are as it were on their proper element; a numerous squadron which is always lying here ready to proceed on a cruise when necessary, and the small distance between this island and India, render it very easy for the French, in the time of war, to send relief to their colonies on the first notice; to annoy the enemy in these seas by their privateers; and, in the time of peace, to support and extend their commerce. Bailli de Suffrein, and several other French admirals, well knew how to profit, during the wars in India, by the advantages which this island affords to the French fleets.

It was taken possession of by the Dutch in the year 1598, and called the Mauritius. Before that period it was called *Cernè*, that is, Swan Island; because the sailors by whom it was first discovered observed on it a great number of white fowls without tails, which, on that account, they took to be swans. As the Dutch pay no attention to any possessions but those which bring them considerable revenues, they abandoned this island in the year 1708. It was afterwards taken possession of by a French naval captain named Du Fresne, who in 1715 founded in it a French colony: but it was not till 1723 that it acquired a governor and council. The first governor was M. De la Bourdonnais. It is to the great exertions of this man that the increase of the colony is chiefly to be ascribed; and since that period it has always remained subject to France.

After staying twenty days at this island, we left it on the 20th of May, and in twenty-four hours arrived at St. Denis, in the Island of Bourbon, which is only at a very small distance. Like the former,

former, it is full of mountains; only with this difference, that they are not so high and peaked as those of the Isle of France. The latter is much more frequented by navigators, because it has an excellent harbour, an advantage which is totally wanting in the other. Ships here must lie at anchor in the open road of St. Denis or St. Paul, where they are exposed to great danger, and where mariners can never be sufficiently on their guard to prevent their vessels from being driven from their anchors and carried out to sea. Besides, at both the above places, it is exceedingly difficult to land; and even in calm weather it is almost impossible to go on shore without being completely drenched by the surf. M. De Coffigny, the governor of the island, resided at St. Denis, which was furnished with a strong garrison. It is the principal town of the island, and is situated upon an eminence which commands the whole road. Here I found M. Du Rocher, a celebrated missionary from the convent of St. Lazarus at Paris, who had the superintendance of the missionary affairs at the Isles of France and Bourbon.

From the road of St. Denis our frigate proceeded to St. Paul, which is likewise a town of considerable size, where I had some very interesting conversation with two distinguished missionaries, Messrs. D'Avelu and Halmat; the principal subject of which was, the extending and improving the missionary establishments in Malabar, Madagascar, and the Isles of France and Bourbon: but unfortunately all our plans were deranged by the French revolution.

The island of Bourbon is sixty French miles in circumference, and is exposed to the effects of a volcano, which from time to time throws up a bituminous, fluid, vitrified sort of substance, which, when

when cooled, has a spongy and reddish appearance. It extends already a quarter of a mile into the sea, like a broad causeway, which by the heat of the sun and the sea-water acquires daily more solidity, so that the French flatter themselves with the hope that it will one day form a haven. Both here, and at the Isle of France, the sea throws up a great many kinds of beautiful shells as well as marine petrifications. It produces also abundance of well-tasted fish.

The island of Bourbon yields large quantities of coffee, which, when the beans have been well picked; is of the best quality. It contains a great many oily particles, and is attended with this advantage to the purchasers, that they have no occasion to use so much of it as of any other kind; for it is much stronger than that of Moka, though it has not such an agreeable flavour. The English purchase whole ship-loads of it, and set a much greater value on it than on that of the West Indies. When well toasted and burnt it will retain its virtue a whole year, provided it be properly preserved. Almost all the inhabitants of Bourbon cultivate coffee of this kind in their gardens. At the time I was on the island, a bag of it, weighing a hundred and twenty pounds, cost twelve scudi. The inhabitants of this island are diligent, industrious, decent, and well-behaved people. As they reside chiefly in the country, and employ themselves in agriculture, they have preserved their morals uncorrupted, and know little or nothing of the vices which prevail in the towns. The ass is the principal animal used for labour in these two islands; as horses and oxen cannot long hold out in a country so full of hills, therefore asses are employed in their stead. The French sea-captains bring from Arabia whole car-

goes

goes of these animals, and sell them to the inhabitants.

The island of Bourbon is divided into seven different districts, viz. *St. Denis*, *St. Paul*, *Repos de Laleu*, *D'Abord*, *St. Susannab*, *St. Bennet*, and *La Possession*. These seven districts, in the year 1783, delivered into the king's magazines 8,136,245 pounds of corn, 6,704,296 pounds of maize and millet, 84,921 pounds of rice, 261,687 pounds of pease, 461,402 pounds of beans, and 300,000 pounds of barley. Were I obliged to make a choice between the Isle of France and that of Bourbon, I should prefer the latter, on account of its fertility, the purity and salubrity of its air, the industry and uncorrupted morals of its inhabitants, who have not yet debased themselves by illicit commerce with contemptible slaves, and of many other advantages; though M. Charpentier de Cossigny asserts the contrary in his letter to M. Sonnerat, printed at the Isle of France in 1784, and which, in general, displays great partiality.

The inhabitants of both these islands carry on trade with *Madagascar*, *Goa*, and *Surat*; to the *Persian Gulph* and the *Red-sea*; and also to *Mascate*, *Montaza*, *Zanzibar*, and *Quiloa*. They send thither sugar, coffee, different kinds of wood, Indian stuffs, and European glass wares. In return for these articles they obtain from Madagascar beautiful cattle, a great number of slaves, and certain kinds of cloth made from the fibres of plants and called *Payne*. Mascate sends them asses, and from the southern parts of the African coast they procure slaves and gold dust. All the natives of these islands, born of European fathers and Indian or African mothers, are called Creoles, and of this kind are the greater part of the inhabitants of
Bourbon,

Bourbon. As these people, both by nature and the laws, are perfectly free, they are fond of their native country, and apply to agriculture from inclination; whereas the slaves in the Isle of France must be kept to this labour by force, and cultivate the lands of their unthankful masters with the greatest reluctance. Five of these free people are of more value than ten slaves of the Isle of France, who are compelled to gratify the avarice, lewdness, and licentiousness of their tyrants. The marriages of the free people are far more fruitful, and their children are far better nourished and educated than those of the slaves, and are consequently much healthier. This is the cause why the Island of Bourbon contains a much greater number of inhabitants than the Isle of France. When the small-pox breaks out, which occasions the greatest devastation here as well as on the coast of Malabar, a multitude of slaves are swept off in the Isle of France, whose places must then be supplied by others; and such large sums are required for this purpose, that the coffers of the inhabitants become entirely exhausted. In the Island of Bourbon, on the other hand, the number of slaves is so small, the air is always so pure and healthful, and the houses are so well constructed, that the above horrid disease, which rages with so much fury in the Isle of France, seldom makes its appearance in the former, and occasions much less ravage than in the latter.

On the 30th of May we left the Isle of Bourbon, and, having passed the Island of Madagascar, encountered a violent storm, which obliged us to put into the Bay of Lagoa, on the southern coast of Africa. As the wind was contrary, we were under the necessity of keeping close in with the land; so that we had continually before our eyes the horrid mountains with which this part of the world is covered:

Never

Never did I behold any land, the situation of which is so high, and which at the same time has so wild and dreary an appearance. During the whole day we beheld nothing but immense wailes of sand, or mountains, the summits of which were lost in the clouds, and which, in the night time, threw up smoke and flames. I should have considered these immense patches of sand as fields covered with snow, had I not been undeceived when we entered the before-mentioned bay *. These horrid and totally barren districts, where it is rare to see a single blade of grass, except a few melancholy ones here and there on the margin of some small stream which flows into the ocean, appeared to me like the entrance of the infernal regions. We experienced, at the same time, a most penetrating cold. Our apes, parrots and other Indian birds, which were not accustomed to such severe weather, began to be sick, and the most beautiful animals died of the cramp or convulsions.

On the 30th of June we passed the Bay of Formosa.

On the fifth of August we were off the Bay of St. Sebastian; and on the 10th came to anchor in False Bay at the Cape of Good Hope. This bay is very capacious, and the water in it is strongly impregnated with whale oil, or rather whale-spawn. When it is, therefore, put into a state of violent agitation by the motion of ships, or repeated rowing; these oily particles, by the friction thence occasioned, emit, to the great astonishment of those

* According to the author's description we might be induced to believe that there were burning volcanoes among these mountains of Africa; but on the southern coast there are no volcanoes, and the flames seen by the author arose from the dry grass which the wild inhabitants of these districts are accustomed to set on fire. *F.*

who are not acquainted with the phenomenon, a dark-blue and yellow light*.

The Dutch East India Company have here a government-house, which at this time was inhabited by Governor Brand; together with various magazines, a large hospital, two taverns, a few private houses, and a botanical garden. A bottle of the best Cape wine cost a Dutch ducat. The neighbouring seas abound not only with whales, but with various other sorts of fish. The shore was covered with a multitude of the most beautiful shells, which enabled me to make a valuable addition to my collection. At the Cape there are oxen, sheep, goats, and other quadrupeds; but in particular all kinds of excellent vegetables. As I had made myself sufficiently well acquainted with the Cape during my first stay here, in the year 1776, I resolved on the present occasion to visit the neighbouring mountains; to explore the interior parts, and to procure what information I could respecting the Hottentots. I ascended, therefore, in the company of several French officers, one of the highest mountains, where, as far as the eye could reach, we beheld the most beautiful pastures. The Hottentots live after the manner of the Patriarchs, by breeding cattle, and have no fixed habitation. When they remove from one place to another, they put their wives and children into large waggons; dispatch these before, and follow them with their herds. Their whole clothing consists of a sheep's skin, which, without any preparation, they throw over their shoulders. They cover the parts of sex with a small piece of cloth, and leave the rest of the body quite naked. Some even

* As the whale is viviparous, and nourishes its young from the milk vessels which lie on each side of the matrix, the above substance cannot be the spawn of the whale. It is rather, as I know from my own researches, the embryo or eggs of the sea-nettle. *B.*

do not wear the above piece of cloth; and, with their shaggy sheep's skins, their ragged hair, which is never combed, their dark brown visages, and small black eyes, have rather the appearance of monsters than of men. How different is that of the fortunate inhabitants of the coast of Malabar! The Hottentot women have a nose somewhat flat, or which seems to have been squeezed out in breadth by compression, and exceedingly thick lips. Those who have brought forth children bind a piece of skin around their middle, to hide that which modesty bids them conceal. On this subject I refer the reader to the letter of M. Beyffer, surgeon, to M. de Cossigny, which is added as a postscript to that of the latter to M. Sonnerat. There are Hottentots who have only one testicle, because the other has been bruised by their mother, between two stones, at the time of their birth. The reason of this is, that these ignorant people believe that the males will, by these means, be prevented from getting twins. It contributes also, in their opinion, to the production of more females. The Hottentots are exceedingly active, swift-footed, and of strong constitutions. Those who have once gained their affection may safely depend on their fidelity. All those, however, which I had an opportunity of seeing, were so shy that they carefully avoided the Europeans, and neither entered into conversation with them, nor answered any questions they were asked.

There are some mountains in the neighbourhood of the Cape, which contain copper and tin. In the interior parts there is a kind of wild Hottentots, called Boshmen. They are of a colour somewhat like an orange yellow, but darker. Beyffer and Vaurien, two French travellers, who penetrated nearly 300 miles into the country, describe these Boshmen as eaters of human flesh, who devour all the

the Europeans and Hottentots who have the misfortune to fall into their hands. Apples, pears, cherries, plums, apricots, figs, nuts, strawberries, and all the other fruits of Europe, grow wild in the interior districts*. The Hottentots live together in hordes; but apply neither to agriculture nor the arts, and have little or no religion. It is supposed that they worship the moon as a deity. They are entirely employed in tending cattle. Their common food is the flesh of their oxen or sheep, and a kind of mealy bulbous roots, which grow without any culture in the districts where they settle. The Dutch, who have extended their possessions 200 miles up the country, have taken every pains possible to encourage these people to apply to agriculture, but without the smallest success. The single settlements, which the Dutch have formed here and there in the country of the Hottentots, are at a great distance from each other; for as they are at liberty to choose whatever spot they think proper to reside on, they generally fix upon those where the soil is fruitful, and where they have no occasion to go far in search of water. According to the information I received, they have nearly 40,000 slaves, who are obliged to cultivate their lands; but the districts which I saw did not appear to be very fruitful. They consisted of immense forests and plains, surrounded by mountains, and intersected by marshes; and, therefore, much fitter for pasturage than for producing corn. The farmers are chiefly Germans, and for the most part have settled in valleys, where they found the soil fruitful; where they were shel-

* These fruits do not grow in the interior parts, but in districts which have been cultivated by the Europeans, particularly German and French settlers. The case is the same with the beautiful oranges and the vines from Schiras, which grow on the plantations of Constantia. F.

tered from the wind; and had in the neighbourhood a sufficiency of wood and water. The land here, taken in general, is exceedingly fertile. The grapes, which yield the noble Constantia wine, the best of all the kinds produced at the Cape, are brought forwards by artificial manure. For that purpose deep trenches are dug, which are filled with dung, and again covered with earth. When dung fails, which is however seldom the case, the farmers mix with it leaves of trees and twigs, and suffer them both to rot. This manure communicates to the soil, and consequently to the vine plants, an extraordinary strength. In India the same process is employed to manure the rice-fields. In June and July the vines are pruned, and in January or February the grapes are collected; but the vintage must never begin till they are perfectly ripe. By these means the Constantia wine, which is produced from the best kind of grapes, acquires such excellence that it surpasses all the other kinds made in the country. Those, however, who wish to be acquainted with its real virtue and properties, must drink it at the Cape; where it is perfectly pure and unadulterated. It is much heavier than the European wines; and this, in all probability, is owing to the oily balsamic and saccharine particles it contains. The red muscadine is produced from the large vineyard at Constantia, and the white wine from the smaller. I had often before tasted both kinds on the coast of Malabar, at the table of Governor Van Angélbeck, whom I have several times mentioned already.

The Cape town is exceedingly well built, and contains a considerable number of low houses and very broad streets. Every thing here is established in the Dutch taste. Provisions are of the best kind. During my stay, board and lodging cost a dollar a day;

day; and boarders were at liberty to bring a friend with them occasionally to dinner. We had excellent meat, particularly mutton and veal; as well as vegetables, and abundance of European, African, and Indian fruits: and our meals were always seasoned with a few glasses of Constantia wine

The gardens of the Dutch East India Company are exceedingly well laid out, and contain a great number of foreign animals; but the king's garden in the Isle of France is much more beautiful and useful. In the latter there are a great many trees, which produce fruits and different kinds of spices; whereas the former is filled with such as are either entirely barren, or not very useful, and which serve merely for ornament.

On the 19th of July we left the Cape, and proceeded on our voyage.

On the 22d we encountered a most violent storm, accompanied with a heavy rain, which shattered our topmast and bow-sprit. By the violent straining of our frigate, which was sheathed with copper, some of the nails gave way, so that the vessel became leaky, and the water forced itself in through the planks. This accident threw the sailors into great confusion: for the wind raged with such fury that the ship became unmanageable. Had it continued ten minutes longer we should have infallibly found a grave at the bottom of the ocean. But the providence of that Eternal Being, who assists the distressed, and preserves the lives of sinners as well as of the righteous, saved us from the impending danger. The wind moderated, and we found means to secure the loose copper with ropes, to stop the leak, and to continue our course, though with some danger, and not without apprehension.

On the 7th of August we descried St. Helena, and on the 11th came to anchor in a bay of the

Island of Ascension, where we lay eight days in order to repair our vessel.

This island is about nine miles in length, and seven breadth; and is nothing but an extinguished volcano, which seems formerly to have occasioned here the most horrid devastation. It contains no water, has no inhabitants, and does not produce a single blade of grass. Wherever the eye extends, nothing is seen but large accumulations of calcined stones, and black pyramidal masses of rock, which strike the traveller with astonishment, whether beheld near or at a distance, and fill his mind with an awful idea of the power of the volcano, as well as of the force of nature in general, which seems as if she had intended to annihilate herself in this horrid desert*. This island is continually buffeted by the waves of the ocean, which throw an immense number of shells on the shore, where they are so long beat till they at last become dust, and are converted into the whitest and most beautiful sand that can any where be seen. At the same time the sea often casts on shore large tortoises, which, if they fall on their backs, cannot recover their natural position, and therefore rot amidst the sand. The neighbouring seas teem with fish; and for that reason the island is inhabited by a great number of men-of-war birds, and other sea-fowl, which feed on these fish, and construct their nests in the clefts of the rocks. These men-of-war birds, though they

* On the side of the island opposite to the harbour, where ships generally anchor, or E. by S. there is a high mountain, which, according to its external appearance, is of a calcareous nature, and which in the year 1775 I actually found so. It produces a few herbs, which afford a wretched support to the wild goats. In a valley on this mountain there is also a kind of spring, but it yields very little water. To the north east of the anchoring place there was also a spot amidst the volcanic slag, which was well covered with grass. P.

seldom see a human being, are so tame, or rather so stupid, that they suffer themselves to be caught with the hand*. I caught five or six of them, which did not make the least resistance. In the course of three days 1000 at least of these birds were caught and carried on board our frigate. As they were more than the crew could immediately consume, they began to spoil, and occasioned such a stench that we were apprehensive it might produce some infectious disease. But our commander called the whole crew upon deck, and gave public orders that all these fowls, without the least favour or exception, should be thrown overboard.

As this island contains no springs, nor the least trace of vegetation, it is, as already said, entirely uninhabited; but in order that mariners may know the proper landing-place, a cross has been erected on a high rock, which serves them as a land-mark. I found here several pieces of petrified wood, which clearly exhibited the form they had when converted into stone by the volcanic eruption that laid waste the island. They are a great curiosity to the naturalist.

The fish caught in the adjacent seas are remarkably fat, and for that reason unwholesome. The air here is so mild, so pure, and so clear, that people may pass the night under the bare heavens without the least danger. Tortoises are found of so monstrous a size as to be capable of bearing four men on their backs. They begin however to be rather scarce, on account of their being too much sought

* The man-of-war bird (*Pelicanus Aquilus* LINN.) These birds are so careful of their eggs and young, that, rather than desert them, they suffer themselves to be caught by the hand. F.

after by navigators, who rob the ocean of its inhabitants.

Having had occasion to mention the effects produced by volcanoes, I shall here insert, in compliance with the wish of a respectable friend, some observations on those of India and Africa. Though water has the superiority in *Malayala*, and the whole land is in a manner inundated, traces may be found amidst it of earthquakes; and also, though seldom, of the effects produced by electric fire. In the month of December 1784 a general agitation of the earth was perceived there in the night-time, which continued about two seconds. Such a phenomenon is called in the Malabar language *Bhumikulacam*, and in the Samscrit *Bhucialana*. The mountains of *Barcale* and *Kidaculam*, which contain a great deal of iron and other highly inflammable substances, are, in all probability, the principal reservoirs which give rise to such concussions in the earth. I never had an opportunity myself, during my residence in India, of observing a volcano; but we are told by Father Tiefenthaler, Anquetil du Perron, and Thevenot, that, in the province of *Nagaracotta*, the capital of which, having the same name, lies, according to Rennel, in the latitude of $32^{\circ} 20'$, and the longitude of 73° , (properly $72^{\circ} 47'$,) there is a hole below some rocks which throws out flames from time to time with a loud noise, and for that reason is called *Givàlamukha* or *Shvèlamucha*, that is, the fiery mouth or fiery nostrils. The Indian worshippers of fire make frequent pilgrimages to this place.

Another volcano is situated on the river *Sarayuva*, in the latitude of $3^{\circ} 25'$, and the longitude of $77^{\circ} 27'$, in the territories of king *Douloù Bassanaar*. This volcano throws up, at the same time, fire,
air

air and water, and occasions frequent earthquakes, which are felt all over the province*. The circumstance of fire, air and water thrown up at once, induces me to adopt the opinion of those who believe that all volcanoes are connected with the sea, or at least some river, and that they never disengage electric matter, in a violent manner, except when it is concentrated and pressed together by water. My grounds for this opinion are as follows: all the volcanoes I ever had an opportunity of seeing, lie either close to the sea, or to some large river. Thus the before-mentioned volcano, in the territories of *Doulou Bassandar*, is situated, according to the account of Father Tiefertaler, not far from the river *Saraywâ*, called by others the *Sardjou*. The volcano in the Isle of France, which has thrown up flames for several centuries, has left on the island a grey, porous, ferruginous kind of lava, traces of which may be discovered in every part of it †. On various mountains of the island, which lie at a distance from the sea, there are found a great many calcareous substances, and different kinds of petrified muscles and shell-fish, which have nearly their natural form, so that they can be clearly distinguished from each other. To imagine that after the general flood a second inundation took place, and rose to such an amazing height as to deposit these calcareous substances and these shells on the tops of the mountains, is contrary to all probability. Their present situation

* I much doubt that these burning holes in the northern mountains of India are real volcanoes. They appear much rather to proceed from some inflammable matter under the earth, like that at *Baku* on the Caspian Sea, arising from the remains of old volcanoes. *F.*

† See *Lettre à M. Sonnerat par Charpentier de Coffigny, à l'Isle de France*, 1784, p. 58—60.

can, therefore, be no otherwise accounted for than by supposing that they were either deposited at the time when these mountains were covered by the flood, or that they were carried thither by the united efforts of water and volcanic fire. In the granite, zeolites, chrysolites, and flint containing iron, copper, sulphur, and other things of the like kind, which are thrown up by Vesuvius, there are found also alum, alkali, marine salt, sal-ammoniac, and the so-called neutral salts. In the Dialogues on Vesuvius, printed at Naples in 1794, it is remarked, therefore, on very good grounds, that Vesuvius, and all volcanoes in general, give the lie to the chemists, and make them ashamed of their art. Condamine conjectured that the chemical laboratory of Vesuvius may extend to a considerable distance below the sea. Vesuvius, even in the year 1731, threw up such abundance of water that it inundated the fields, swept away the strongest trees, and buried more than five hundred people in its waves. Ought not these phenomena to serve as a proof that the water, at the time of an earthquake, rises very unexpectedly to a great height, and falls again with the same velocity? Does not this indicate the action of electric fire; and may not the latter, combined with water in the bowels of the earth, enter into a contest with it, and occasion the before-mentioned movement? The volcano in the Isle of Bourbon lies also near the sea, and the latter no doubt contributes to its throwing up abundance of lava, which is perfectly similar to that thrown up by Vesuvius. The volcanoes on the southern side of Africa, beyond the Cape of Good Hope, are also at no great distance from the sea; and I saw them throw up, in the night-time, dark red flames, and a thick smoke which covered the whole summits of the mountains.

The volcano in the Island of Ascension, which has been totally extinct for several centuries, has, as already observed, covered the whole rock with a grey, porous, and ferruginous stone, which Spilberg, in his *India Orientalis*, calls *Lapides carbones fabricum exustos referentes*; stones which have the appearance of smiths' coals. It is hardly to be supposed that this island could have been laid so entirely waste by volcanic fire, had not the sea-water, with which it is surrounded on all sides, contributed to produce that effect. The fish found in the neighbouring seas are exceedingly unwholesome; and emit a volcanic smell. A single drop of water is not to be found in the whole island; and the reason of this, in all probability, is, that the two elements, fire and water, have here formerly entered into a dreadful contest, in which the former obtained the superiority.

I shall leave naturalists to examine these conjectures, and to prove the truth of them; but I can with justice assert, that the hypothesis respecting the effect of electric fire on water is very well known to the Brahmans, and other Indian philosophers; and by its means they are able to account for many phenomena, the nature of which would otherwise be inexplicable. According to their doctrine, the *Oruma*, that is, union or peaceful combination of the elements, particularly of water and fire, preserves the equilibrium and tranquillity of all created things. The *Arima*, on the other hand, that is, discord and enmity of the elements, particularly of water and fire, occasions contention, convulsions, and explosions, by which the earth, the atmosphere, and the sea, are thrown into the most violent agitation. As long as the *Oruma* takes place between the elements, they remain peaceful and quiet; but when fire obtains the superiority, the *Arima* instantly begins;

begins, and occasions earthquakes, volcanic eruptions, thunder and lightning; in a word, every thing that the Brahmans comprehend under the words *Givàlana* and *Shvâlana*, which signify inflammation, combustion, and the other effects of fire. Senebier is of opinion, that the proper focus of volcanoes is at the bottom of the sea, and that such mountains, as well as volcanic islands, have been trown up by submarine fire.

After this digression I shall resume the journal of my voyage.

On the 14th of September we passed the Azores. The periodical wind, which at this time blew constantly from the African coast, was of great service to us, as it served to waft us past the Line and the Tropic before the stormy weather came on. Not far from the Line we saw a great many water-spouts. In the neighbourhood of the Tropic we were surrounded by multitudes of flying-fish; and when we reached the Azores, we twice or thrice observed the northern lights *. We spent whole evenings in admiring this noble phenomenon, as well as in contemplating the sublime field of the heavens, which almost every evening, the farther we advanced towards the north, presented to our sight new stars. All this rendered our passage very agreeable; but unfortunately, for a month past, we had been short of provisions. We were in want of bread, beef, wine, flour, and pease. Four weeks we had been reduced to the necessity of contenting ourselves with putrid biscuit, and a small portion of rancid bacon,

* It is remarkable that the northern lights should be seen in so low a latitude as that of the Azores. I have seen them in Prussia and England; but never in any part of Europe so far to the south. F.

which had been smoked four years before, and which now had a greenish and blue appearance. This was all we could obtain for breakfast. Our dinner and supper consisted of a plateful of beans, with a piece of biscuit, and a little brandy, which we drank mixed with our stinking water. Under these circumstances it needs excite no surprize that many of the sailors were ill of the scurvy, and I myself was not entirely free from that loathsome disease.

On the 29th of September 1789 we at length entered the harbour of Brest, where we expected to find all our troubles at an end; but unfortunately we learnt that the whole kingdom was in the utmost confusion. As it was impossible for me to return to India, I was obliged to submit to my fate, and to accommodate myself to the times, while force had usurped the place of justice. It may readily be comprehended, that, in the course of my journey home through France, where the delirium of liberty had risen to the highest pitch, I had too many opportunities of making comparisons between other nations and my dear countrymen the Europeans, which were not much to the honour of the latter.

The first part of the book is devoted to a general history of the United States from its discovery by Columbus in 1492 to the present time. It covers the early years of settlement, the struggle for independence, and the formation of the federal government. The second part of the book is devoted to a detailed history of the United States from the beginning of the 19th century to the present time. It covers the expansion of the United States, the Civil War, and the Reconstruction period.

The third part of the book is devoted to a detailed history of the United States from the beginning of the 20th century to the present time. It covers the Progressive Era, the World Wars, and the Cold War. The fourth part of the book is devoted to a detailed history of the United States from the beginning of the 21st century to the present time. It covers the 9/11 attacks, the War on Terror, and the current political situation.

The fifth part of the book is devoted to a detailed history of the United States from the beginning of the 22nd century to the present time. It covers the future of the United States, the impact of climate change, and the role of technology in society.

GEOGRAPHICAL INDEX.

A.

- ADIRAMPUSHE**, a place on the coast of Malabar where the ginger grows. 163.
- Agra**, one of the places of residence formerly of the Great Mogul, or emperor of India. 38.
- Alangattia**, a river and city with a very large church. By the Portuguese it is called very improperly *Mangatte*. The river discharges itself into the sea near *Aycotta*, or *Tschurvocad*. 104, 137.
- Allahabad**, a considerable city at the confluence of the *Yamina* and the *Ganges*. (See *Palibothra*.) It is in the possession of the English. 37, 39.
- Alapusha**, a place on the coast of Malabar, where a canal has been dug for the convenience of conveying goods on board ships lying on the sea-coast. Excellent pepper, in particular, may be procured here. 81, 120, 136.
- Allakandara**, a river in the northern part of India, on which lies *Sirinagur*, formerly called *Nischadapuri*, *Nisa*, or *Dionysopolis*. It is named also *Allaknanda*, or *Allaknandara*. 37.
- Ambadi**. See *Modbura*. 37.
- Ambalacotta**, a village on the coast of Malabar, where the Jesuits formerly had a convent and seminary. At present it is in a state of decline. 138.
- Ambelapusha**, a celebrated temple dedicated to *Shiva*. 119.
- Andipatti**, a city in the interior part of the province of *Madura*, which formerly sent, and still sends, various articles of merchandise to the coast of Malabar. 56.
- Angamali**, an old city on the coast of Malabar, in which there are three Christian congregations, and where the bishop of the Christians of *St. Thomas* formerly resided. It was burnt and plundered by *Tippoo Saib*. 116, 138.
- Angenga**, a city on the coast of Malabar, in the kingdom of *Travancor*, in possession of the English. It is called also *Angiutenga*.

- tenga*. The river *Modelapofcha* discharges itself there into the sea. 103.
- Angicaimal*, a place in the neighbourhood of Cochin, on the coast of Malabar, which the river *Fira d'Alva* flows past. 104.
- Angiutenga*. See *Angenga*. 114.
- Aragofse*, a place with a Christian church at the bottom of the Gaults, in the forests, near which are found wild elephants, buffaloes, tygers, deer, apes, and parrots. 125.
- Arapalli*, said to be the *Argyropolis* of the ancients, from which the Bay of *Manar* is called *Sinus Argaricus*. It lies at the distance of three leagues from Cape *Comari*, and as far up the country from *Covalam*. 56, 110.
- Arcate*, or *Arcati*, but properly *Arrucati*, a fortified city in the kingdom of *Carnata*, or *Carnate*, the nabob of which is frequently called the nabob of *Arcate*, or *Arcot*. It lies on the river *Palur*. 28, 64.
- Ariancopan*, a place to the south of *Pondicheri*, where the bishop of the Catholic Christians in that district resides, and where there is also a seminary. 25, 65.
- Arrucate*, *Arrucati*. See *Arcate*. 28, 60, 64, 89.
- Arstamiciare*, a place belonging to the king of *Cochin*. 135.
- Artunkel*, a place on the sea-coast to the south of *Cochin*. 121.
- Atur* (*Attur*), a fortified place in the territories of the nabob of *Carnate*, lying on the river *Gudalam*: This river falls into the *Valaru*, which discharges itself into the sea at *Porto-Nuovo*. 28, 63.
- Atinga*, a city called also *Attancal*, which is the residence of the queen, that is to say, of the eldest sister of the king of *Travancor*, as the king's consort can never become queen. 114.
- Aur*, a place in the kingdom of *Madura*, where the Jesuits had formerly a congregation. 64.
- Aurungabad*, a city in the south-west part of the *Soubah* of the *Deccan*. Near it lies *Ellur*, or *Dauletabad*, where there is a temple, which has been described by *Thevenot*. 38.
- Ayambel*, a place in the kingdom of *Madura*, where the Jesuits had formerly a congregation. 64.
- Aybica*, a village where the river, on which merchandise is transported from the *Gaults* to *Culam* or *Collam*, discharges itself into the sea. 117.
- Aycotta*, called also *Tschuwocat*, a place in *Malabar* near which the river *Alangatta* falls into the sea. 104, 137.
- Ayodhya*, a very old Indian city on the river *Deva*, or *Gagra*, the residence of the first conquerors of *India*. *Faizabad* is situated on the spot where *Ayodhya*, or *Audb*, stood formerly.

B.

- Badagare.* There are two places of this name : the first lies in *Madura*, and sends merchandise to the coast of *Malabar*. It has a Christian church, and is situated close to the large forests at the foot of the *Gauts*, where wild elephants are found in great abundance. The second is called also *Vaypin*, and lies on the sea-coast to the north of *Cochin*. 56, 125, 137.
- Badeati*, lies eastward from *Diamper* and *Cochin*, and was formerly the residence of the court of *Travancor*. It is called also in the English maps, by *Rennel* and by *La Rochette*, *Barrate*. 123.
- Balancadu*, a fortress in the kingdom of *Carnate*, which, like a great many others, is of a square form. 63.
- Baliapatnam*, one of the rivers in the district of *Calicut*, on the *Malabar* coast, which take their rise in the *Gauts*, and form an innumerable multitude of islands. A city also near *Mount Illy*, on the above river, has the same name. 104.
- Barcale*, a village, mountain, and celebrated spring, together with a temple, to the south of *Culam* or *Collam*. 115.
- Benares*, called also *Venares* and *Kasi*, the *Cassidia* of the ancients, has a celebrated temple, a Brahmanic academy or school, and an observatory. 37.
- Bengalür*, formerly the residence of the Sultan *Hayder Ali Khan*. It is strongly fortified, and its name signifies the white land. 32.
- Bisnagari*, a city which had formerly a prince of its own, but became subject to the Great *Mogul*, and belonged to the district of *Sanor*. It was afterwards conquered by *Hayder Ali*. It was called also *Narasinha*. 63.
- Bombay*, an English colony in an island to the north of *Goa*. It has an excellent harbour, and is the seat of a presidency. 107, 114.
- Budhapadi*, a city in the territories of *Tippoo Sultan* in *Mäiffur*. On the maps it is called *Budhapari*. Its name signifies the town of *Budba*. 32.

C.

- Cabul.* See *Kabul*. 35.
- Cadaturuti*, a place on the coast of *Malabar* which produces abundance of ginger. 123, 163.
- Cagnarapalli*, a town celebrated for its trade with the province of *Madura*. In the neighbouring districts of the *Gauts*, mountain-snakes thirty or forty feet in length are found. 55, 118, 248.
- Calapada*, a place between *Pondichery* and *Sadrás*. 71.
- Calianatur*,

- Calianatur*, a fortified place in the kingdom of *Carnate*. Its name signifies the town of joy. 28, 63.
- Calianapuri*, a maritime city on the coast of Malabar near Mount *Illy*. Foreign ships obtained here cargoes of the productions of the country. 56.
- Calicurici*, a fortified city in *Carnate*. 63.
- Calicut*, a maritime city on the coast of Malabar, destroyed by Tippoo Sultan. 8, 103, 140.
- Calcutta*, the capital of the province of Bengal, where the English have established the seat of their chief presidency. 39.
- Calini* (*Caliny*), a river, at the influx of which into the Ganges lies the city of *Canoasibi*, in lat. 27°. 38.
- Callare*, a city which the river *Collam* flows past. 117.
- Callupare*, a place on the coast of Malabar inhabited by Jacobite Christians. 118.
- Calluràda*, a place on the coast of Malabar, where, on account of its wet situation, a great deal of rice is cultivated. It is therefore called the storehouse of Malabar. 118, 186.
- Comanaichenpatti*, one of the places in the kingdom of *Madura* where the Jesuits formerly established considerable congregations. 65.
- Cambam*, a city in the interior part of *Madura*, which, like many other cities, sent merchandise formerly to the coast of Malabar. 56.
- Canarà*, a principality on the coast of Malabar, which, towards the south, borders on Mount *Illy*. 103.
- Canantora*, a town in the kingdom of *Travancor*. 113.
- Cannanur*, a maritime city in Malabar, which exports merchandise sent thither from the interior parts. It has a fortress belonging to queen *Collatiri*, called by the Europeans *Collastri*. 56, 144.
- Conatur*, a place in the *Jaghire* of the British on the coast of Coromandel, or what the English possess in the neighbourhood of Madras. 73.
- Canderà'ia*, a place which belongs to the king of *Cochin*, a petty prince on the coast of Malabar. It is called also *Candanate*. 135.
- Cangimaràm* (*Congimaram*), a place called in the English maps *Congimer*, lying on the sea-coast between Pondichery and *Sadras*. 71.
- Cangipuri*, or *Congipuram*, a place in *Carnate*; called also *Cangivaron*, which signifies the city of gold. 28.
- Cania'ata*, a place on the coast of Malabar, not far from *Angenga*. 114.
- Canigia*, the seat of the governor of *Cochin*. 192.
- Canudi*. See *Calini*. 38.

- Cariapatnam*, one of the many rivers by which the coast of Malabar is intersected. 103.
- Caricattur*, a city in the interior part of *Madura*, which formerly sent merchandise to the coast of Malabar. 56.
- Carimbanàda*, a place in the kingdom of *Travancor*, which is inhabited by Pagans and Christians, and carries on a great trade in pepper and cardamoms. 117.
- Carnada* (*Carnate*), a kingdom or province on the coast of Malabar, which is under the government of a nabob. 8, 59.
- Carpuncolam*, a place between *Pondichery* and *Sadras*. 71.
- Caschemir*. See *Kaschemir*. 35.
- Cattur*, a fishing village on the coast of Malabar, near *Cochin*. 119, 121.
- Caveri*, one of the most considerable rivers on the coast of *Coromandel*, which, by a number of mouths, discharges itself into the sea, in the kingdom of *Tanjaur*. 48, 54, 231.
- Caveripac*, a fortified town in *Carnate*, 63.
- Cayamcollam* (*Cayancollam*), a city on the coast of Malabar. 8.
- Celicolam*, a place in the kingdom of *Tanjaur*, called by the Europeans *Celicolon*. 30.
- Cencotta*, a city in *Madura*, which formerly sent merchandise to the coast of Malabar. 56.
- Cennotta*, a place on the river *Alangatta*, which belongs to the king of *Cochin*. 104, 135.
- Cerenga*, a place on the coast of Malabar, which the river *Modelapofcha* flows past. 103.
- Certele*, a town on the coast of Malabar, with a celebrated temple of *Bhagavadi*, the spouse of *Shiva*, 121.
- Ceruvatti*, a city in *Madura*, which formerly sent merchandise to the coast of Malabar. 56.
- Cettiyatti*, a place on the coast of Malabar with a Christian church. 129.
- Cettupeli*, a fortified place in *Carnate*, 63.
- Cettur*, a fortified place in the interior part of *Madura*. 56.
- Cettuva*, one of the numerous rivers which flow from the *Gauts* through Malabar into the sea. 104, 138.
- Ceylon*, one of the largest islands in the Indian ocean, the coasts of which were formerly in the possession of the Dutch; at present they are in the hands of the British. 57.
- Chidàcolam*, a place on the coast of Malabar, which the river *Paru* flows past. 103.
- Chonenbar* (*Chonanbar*), the name of a river called properly *Chiovanàru*, on the coast of *Coromandel*, which flows to the south of *Pondichery*. 26.
- Ciacrapuri* (*Ciacrapuram*), a city in *Carnate*, the name of which has been corrupted into *Cacrapur*. 28.

- Cialembon*, *Cilamburam*, *Cillumlaram*, *Cilumbrum*, a celebrated pagoda between *Porto-nuovo* and *Devycotta*. 61.
- Ciandrapati*, a place in the kingdom of *Maïssur*. 33.
- Ciangaceri*, the residence of a petty prince, who, in 1746, was defeated and taken prisoner by *Vira Martanda* the king of *Travancor*, and several other petty sovereigns. 115.
- Cianganaçeri*, a village surrounded by rice fields on the coast of Malabar. 120.
- Ciangracoil*, a temple in the kingdom of *Madura*. 31.
- Ciangucotta*, a city in the province of *Marava*, on the coast of Coromandel. 45.
- Ciavacàda*, a maritime place on the coast of Malabar. 138.
- Cinnahellapuram*, a city in the kingdom of *Maïssur*. 33.
- Cinnapatnam*, a small city on the coast of Coromandel, which the English, in the year 1645, obtained from king *Narsinha*, or *Bisnagari*, and on the spot where it stood built Fort St. George at Madras. 77.
- Ciölaburam*, a city in the province of *Marava*. 45.
- Ciö'amandala* (*Coromandel*), signifies the land of millet; because that grain (*Holcus sorghum*, and *Durra*), are cultivated there in abundance. 3.
- Ciovanàru*. See *Chonenbar*. 26.
- Ciovere*, a place on the coast of Malabar, which the *Feiça D'Alva* runs past. 104, 134, 135.
- Cirangam* (*Cheringam*), in the kingdom of *Tanjaur*, not far from *Tricinnapali*. 29, 61.
- Cirangapatnam* (*Seringapatam*), the capital of the kingdom of *Maïssur*, where *Tippoo Saib* resided. 32, 114.
- Cirumuttu*, a very fruitful district, which belonged to the old kingdom of *Cottara-are*, and is situated near Cape *Comari*, not far from *Collam*. 117.
- Ciuncam*, a place between *Maïssur* and *Cochin*, which carries on trade with both. 125.
- Ciundrapandi*, a city in the interior part of the kingdom of *Madura*, which formerly sent merchandise to the coast of Malabar. 56.
- Cocci*, a city on the coast of Malabar, which exports merchandise obtained from the inland parts. Not far from this city there is a river of the same name. 56.
- Cochin*, a place with a citadel on the coast of Malabar, lying nearly under 10 degrees of north latitude. It belonged to the Dutch; but is now in the possession of the British. 103, 104, 121, 126, 130.
- Cochinchina*, a kingdom on the eastern side of India, beyond the Ganges, towards China. 21.
- Codamalur*, a place on the coast of Malabar, where ginger grows.

- Codamangalam*, one of the Malabar cities which still carry on trade, as formerly, with Madura. 56, 220.
- Cololur* lies in the large forests of the Gauts. 220.
- Codungalur* (*Cudungalur*, *Cranganor*), a fortress on the river *Allingatte*, which was demolished, in 1790, by Lally, Tippoo Saib's general. 56, 104, 120, 136.
- Cognur*, a place not far from *Cochin*, which is washed by the river *Feira D'Avva*. 104.
- Colarru* (*Colaru*), that is the river of swine; it is commonly written *Coleroon*. It flows through the kingdom of *Tanjaur*. See *Caveri*. 48, 231.
- Collam* (*Collamedu*), a place where the merchandise of the coast of Malabar is shipped. 56; 147.
- Colanada*, the capital of the kingdom of *Cannanur*, in $11^{\circ} 50'$ N. Lat. 144.
- Coleci*, a place not far from Cape *Comari*, or *Comorin*, with a small but safe harbour, which by Strabo is called *Colias*. 56, 103, 112.
- Colicotta*, a place not far from Cape *Comari*, which sends on board foreign ships the merchandise of the country. 56.
- Comari* (*Canyamuri*), the extreme point of India, on this side the Ganges, where the ridge of mountains called the *Gauts* ends. 3, 103, 110, 111.
- Concao*, a kingdom in the neighbourhood of Bombay, on the eastern bank of the Ganges, called properly *Concan*. 8.
- Congimaram*. See *Cangimaram*.
- Concam*, a place in the neighbourhood of the kingdom of *Travancor*. 139.
- Corolongatta*, a town in *Travancor*, where a bishop of the Jacobites has his residence. 121, 123.
- Cottaracare*, formerly a principality conquered by the king of *Tranquelar*. 115, 117.
- Cottaram* (*Cottate*), a place in *Travancor*, which in the time of the Greeks and the Romans was called *Cottana*, or *Cottiana*. 8, 112.
- Covalam*, called also *Coulam*, was the *Colis* or *Colias* of the ancients. 56, 57, 74, 94, 110.
- Coytotta*, a place lying east from *Cochin*, which carries on a considerable trade. 117.
- Cudnegalur* (*Crangalor*, *Cranganor*), a place on the sea-coast, to the north of *Cochin*. 46.
- Cudur*, one of the places in Madura which formerly sent merchandise to Malabar. 56.
- Curiapalli*, the magazine and arsenal of the king of *Travancor*. 137.
- Curumpana*, a place on the sea-coast, nearly in the latitude of 8° North. 112.

D.

- Dakshina*, or *Dekam*, a kingdom situated in the southern part of Indostan. 42.
- Dely* (*Delhi*), formerly the residence of the emperor of India. 38, 42, 43.
- Diva* (*Devi*), a river formerly called also *Gagra*. It is known likewise by the names *Vipaseba* and *Vipal*. 37, 39, 232.
- Dharaburam* (*Dharapuram*), a city in the kingdom of *Mäissur*, at the bottom of the *Gauts*, and in the district of *Coimbetur*. 32.
- Dhermapuri*, a city in *Mäissur*, called also *Dhermapura*. 32, 60.
- Divicotta* (*Diryacotta*), a caille at the mouth of the *Coleroon* or *Celaru*. 29, 48.
- Douletabad*. See *Aurungabad*. 38.

E.

- Edapalli*, a place in the kingdom of *Travancor*, called also *Rambali* and *Rapolim*. There is a temple and palace here of the king of the Brahmins. 124, 137.
- Elagnil*, a place in the *Gauts*, with a Christian church. 125.
- Elephantis* (*Elephanta*), an island near Bombay, which contains one of the oldest Indian temples. 22.
- Eloura* (*Ellur*). See *Aurungabad*. 38.
- Elluwancotta*, a city in the province of *Marava*. 45.
- Ettumanur*, a celebrated temple of *Vishnu*, on the coast of *Malabar*. 121.

F.

- Faizabad*. See *Ayedhya*. 37.
- Feira D'Alva*, a stream on the coast of *Malabar*, which falls into the sea near *Cochin*. 104.

G.

- Ganga* (the *Ganges*). 39.
- Gauts*, a ridge of mountains which divides the peninsula of India from north to south. 3, 12.
- George* (St.) See *Cinnapatnam*. 77.
- Gingi*, a fortified city in the territories of the nabob of *Carnate*, lying

- lying on a river of the same name north-west from Pondichery. 10, 64.
- Golconda*, formerly a kingdom in India, conquered by *Sbab Geban*. 42; 60.
- Gocula*. See *Modbura*. 38.
- Goculator*, a place in the kingdom of *Maïssur*. 32.
- Govalam*, called also *Covalam*, the *Celis* or *Colias* of the ancients. 28, 32.
- Gudelur*, or *Kudalor*, a place on the coast of *Ceremandel*, between *Porto-nuovo* and *Pondichery*. 60.

H.

- Harani*, a fortified city in *Carnate*. 63.
- Hastinapuri*, in the Samscred *Hastinagari*, called at present *Ash-nagur*, one of the oldest cities of India, lying under the latitude of 32°. 35.
- Hima* (*Himala*), the name of a mountain where the river *Sarayouwa*, which is probably the *Imaus* of the ancients, has its source. 232, 233.

I.

- Jamuna*, a river called also the *Jumma*. It has several other names; and, in all probability, is the *Jomanes* of the ancients. 231.
- Illi*, a mountain which separates the kingdom of *Canara* from *Malabar*. 103, 145.
- Illoura*. See *Elloura*. 38.
- Ipiur*, a place in the kingdom of *Madura*, where the Jesuits established formerly a Christian congregation. 64.
- Iratuge* (*Iratÿshe*), a city in *Malabar*, at the bottom of the *Cauts*, which carries on trade with *Madura*. 55, 121.

K.

- Kabul*, the capital of a province on the eastern boundaries of *Persia*, near the river *Bebat* or *Sirlin*. 35.
- Karincalla*, called also *Carical*, a place which the French obtained from the king of *Tanjaur* in 1638, but which at present is in the hands of the English. 49.
- Kaschemir* (*Cachemir*), a province surrounded by mountains, which was formerly subdued by the Mogul conquerors, and taken from its own princes. The capital is called also *Kaschemir*. At present it is named *Sirinegur* or *Siriyagar*. 35.

- Kasi*. See *Benares*. 37.
Kavaricotta, a city in *Marava*. 45.
Kidacolam, a place on the coast of *Malabar*. 222.
Koledimalà, a mountain in the neighbourhood of the *Gauts*, 141.
Kottaracare, the name of a very ancient small kingdom on the coast of *Malabar*. 117.
Krishnapuram, a town on the coast of *Malabar*, which carries on a great trade. 117.
Krishnavaram, a town in *Carnate*, which on the maps is called *Quichenavaron*. 28.

L.

- Labor*, a province in the north-west extremity of *India*, with a capital of the same name. 43.

M.

- Mabalicarè* (*Mavelicarè*), a populous city in the kingdom of *Travancor*. 118.
Maddèvipatnam, a considerable city in the kingdom of *Travancor*, 47.
Madrasspatnam, the present seat of the British government on the eastern coast of *India*. 5, 12, 27, 60, 76.
Madura, an ancient kingdom, with a capital of the same name, called formerly *Methora*. 25, 31, 44, 46, 65, 103.
Magnapri, a place in the *Gauts*, where the author saw wild elephants tamed. 213.
Mabe (*Mabi*), the name of a river, and of a fortress not far from *Calicut*, in *Malabar*, which formerly belonged to the French, but is now in the hands of the English. 104, 143.
Mailacomba, a place in the forests at the bottom of the *Gauts*, 125.
Mailapuram (*Mailapuri*), called also *Mailapur*, or *St. Thomas*, near *Madras*. 27, 60, 65, 75.
Mainàda, a town on the coast of *Malabar* which the river *Paru* flows past. 103.
Maiïfur, the name of a kingdom, with its capital, lying between the coast of *Malabar*, *Carnate*, and *Madura*. 8, 32, 64.
Malabar, called properly *Malayalam*, the land of mountains, 102.
Malanàda, *Malangàra*, other appellations for *Malabar*. 102.
Maleatur, a place in *Malabar* which the *Feira D'Alva* flows past, 104.
Maleyalam (*Malayala*). See *Malabar*. 3, 102.

Mampulli,

- Mampulli*, a town on the coast of Malabar, not far from *Angenga*. 114.
- Mannaciri*, a place on the coast of Malabar. 121.
- Mannacodam*, the same. 121.
- Mannacudi*, a place on the coast of Malabar, where there are still to be seen the ruins of a palace belonging to the king of *Travancor*. 112.
- Mannapara*, a place on the coast of *Pescaria*, not far from *Tutucurim*. 31.
- Manelur*, a town in the kingdom of *Madura*. 31.
- Mangalur*, a city in *Carnate*. 28.
- Manimâla*, one of the places in *Madura* which formerly sent merchandise to the coast of Malabar. 56.
- Mantôpo* (*Mantôpu*), a town in *Madura*. 31.
- Marava*, a province on the coast of *Coromandel*. 44.
- Mattanceri* (*Mattincera*), not far from *Cochin*, belongs to a small kingdom of the same name. 130, 134.
- Modelacodata*, a province in the forests of the *Gauts*, where wild elephants are found. 212.
- Modelapasha*, a river in Malabar, which flows past *Angenga*. 103.
- Modhura* (*Moturapuri*), on the river *Taume*, the *Modura Deorum* of *Pliny*, called also *Moturapuri*. On the map by *La Rochette* and *Mannert* it is called *Mathra*, and on that of *Renel Matura*. It lies in the latitude of 27°, and is known by the names likewise of *Gocûla* and *Ambâdi*. 37, 54, 55.
- Mohatugè* (*Mohatusbe*), one of the places in the interior part of Malabar which still continue to carry on trade with *Madura* and *Maïssur*. 55, 126.
- Molicolam*, a Christian congregation in the interior part of the *Gauts*. 201.
- Monguiri* (*Monghir*), a place in the possession of the English, on the *Ganges*, in the province of *Bahar*. 39.
- Mont-Grand*, a fortified garden belonging to the *East-India Company's* government at *Madras*, not far from *St. Thomas*. 49.
- Mullaventurutti*, one of the places which the Dutch suffered to remain in the hands of the king of *Cochin*. 135.
- Multan* (*Moltan*), one of the eastern provinces of the ancient kingdom of *Hindostan*, on both sides of the *Sind* or *Hindus*, the capital of which is called *Multan* also. 43.
- Muttam*, one of the places on the coast of Malabar which procured the productions of the inland parts for foreign ships. 56.
- Muttiera*, a place in the kingdom of *Cochin*, where there is a church belonging to the Christians of *St. Thomas*. 123.

N.

- Nàgapatnam* (*Nagapatana*, *Nègapatnam*), called by the Greeks *Nigamos* and *Nigama Metropolis*, a city in the kingdom of *Tanjaur*, at the mouth of an arm of the *Coleroon*; belonged formerly to the Dutch, but is now in the possession of the English. 29, 48, 49.
- Naidshalabur*. See *Allakandara*. 36.
- Narasinha*. See *Bishnagari*. 60, 63.
- Naur*, *Nàvur*, and *Nagur*, a place between *Negapatnam* and *Carical*, at the mouth of an arm of the *Coleroon*. 29, 53.
- Nerenam*, a considerable town in the kingdom of *Cochin*, where the bishop of the Jacobites resides. 120.
- Nbaraket*, a place in the kingdom of *Cochin*, with a Christian congregation. 127.
- Nhàrica*, one of the places which the Dutch have left in the hands of the king of *Cochin*. On the maps it is called also *Gnàrica*. 135.
- Nishadabury*. See *Najshadabur*. 36.

O.

- Odeaguiri*, a fortified place and arsenal of the king of *Travancor*. 113.
- Orisa* (*Orissa*), a large province to the south-west of Bengal. 54.
- Ottocutta*, that is, the solitary city. It is situated in *Carnate*. 27.

P.

- Padmanàburam*, a castle not far from *Travancor* or *Tiruvancoda*, where the king resides and keeps his treasure. 8, 113.
- Palavaticuri*, a celebrated city and fortress on the river *Paniani* in the *Gauts*, called also *Policat*. 139, 175.
- Palanceta*, a fortified place in *Tanjaur*. 30, 63.
- Palarru* (*Pal r*), a river which flows through *Carnate* from the *Caus*, and falls into the sea near *Sadras*. 60, 89, 97.
- Paliacata*. See *Valiacadà*. 60.
- Paliancetta*, a strong fortified place in the kingdom of *Madura*, near *Tinivelly*, and on the river *Tunmerbury*. 58.
- Pakipuram*, a place with a Christian congregation, not far from *Cochin*. 137.
- Pallibothra*, a place known to the Greeks and Romans; at present

- sent a town called *Palipatur*, at the confluence of the *Ganges* and the *Jamuna*, near *Allabad*. 37.
- Pallicaré*, a place which the Dutch left in the hands of the king of *Cochin*. 135.
- Palur*, a fortified town in *Carnate*, on the sea-coast. 63, 138.
- Pandi*, one of the names formerly given to the kingdom of *Madura*; and for this reason it was called also *Pandimandala*, from king *Pandi*, (in *Pliny*, *Pandion*.) 45.
- Paniani*, one of the small streams which fall down from the mountains. 104, 138.
- Paravur*, a considerable town not far from *Cochin*, which was destroyed by the troops of *Tippoo Sultan*. 137.
- Paru*, a river, and a place situated on it, not far from *Cochin*. 103, 115.
- Patna* (*Patnam*), a celebrated city on the *Ganges*, in the province of *Babar*. 39.
- Pattucotta*, a city in *Tanjaur*. 47.
- Pegu*, a kingdom on the coast of *India*, beyond the *Ganges*. 57.
- Penatur*, one of the fortified places in *Carnate*. 63.
- Periaculam*, one of the places which formerly sent merchandise from *Madura* to the coast of *Malabar*. 56.
- Perimanur*, a place like *Pallicaré*. 135.
- Perimattora*, a place on the coast of *Malabar*, not far from *Angenga*. 114.
- Perumaculam*, one of the fortified places in *Carnate*. 63.
- Perumanel*, one of the places which formerly sent merchandise from *Madura* to the coast of *Malabar*. 56.
- Perumvada*, a place to the east of *Collam*, which belonged to the very ancient kingdom of *Cetaraccara*. 117.
- Pescaria*. The coast of *Pescaria* lies between *Cape Mannapar* and *Adam's Bridge*, where the pearl islands are. 103.
- Pondamala* (*Pondamalay*), a high mountain with a fortress, called by the Europeans *Mont Grand*, not far from *Mailiapur*. 27, 93.
- Ponnaru* (*Pannar*), that is, the gold river. It takes its rise in the *Gauts*, not far from *Dhermapuri* in *Miissur*, and falls into the sea near *Cudalur*. 60.
- Perca* (*Porrocada*), one of the places which send inland merchandise to the coast of *Malabar*. 56, 81, 115, 118.
- Porotta*, a small river on the coast of *Malabar*. 104.
- Porto-novo*, a place in *Carnate*, at which the river *Velarru* discharges itself into the sea. 60.
- Pucotta*, a place which the Dutch left in the hands of the king of *Cochin*. 135.
- Puduceri*, called commonly *Pondicheri*, lies on the coast of *Coromandel*, and was the capital of the French possessions in *India*:
at

- at present it is in the hands of the English. 1, 7, 12, 18, 24, 25, 64.
- Puducurici*, a place on the coast of Malabar, not far from *Angenga*. 114.
- Pugnada*, one of the places on the coast of Malabar which still carry on trade with *Madura*. 55.
- Pugnatil*, a place where formerly, according to the account of Ptolemy, beryls were found. 118.
- Pullingunne*, a considerable town on the coast of Malabar, where there are a great many rice-fields. 120.
- Pulluvalley Bingham*, a new harbour caused to be constructed by the king of *Travancor*. 113.
- Puntora*, a place on the coast of Malabar, 113, 120.
- Puradacudi*, one of the Christian congregations established by the Jesuits in the kingdom of *Madura*. 64.
- Puttencàra* (*Puttencèra*). See *Pallicarè*. 117, 135, 138.
- Putterpalli*, a place lying at a great distance in the forests of the *Gauts*, where there are a great many Christian congregations. 201.
- Putentopo*, a place on the coast of Malabar not far from *Angenga*. 114.

Q.

- Quichenavaroz*. See *Krishnavaram*. 28.

R.

- Rajacolla mangalam*, a city where there are still to be seen the remains of a palace belonging to the king of *Travancor*. 112.
- Ràmanàthapuram*, on the coast of *Pescaria*. 31, 45.
- Ràmapura'a*, a place in the *Gauts*. 125.
- Rèva*, a river which takes its rise in the mountain *Vindhia*. It is called also *Ravi*. 232.
- Rotassar*, a place on the river *Son*. 39.

S.

- Sadras*, a place with a castle in the British *Jaghire*, on the coast of *Coromandel*, at the mouth of the *Palr* or *Palarru*. 60, 72, 73, 96.
- Sanhya*, the name of a mountain where the *Déva* has its rise. 232.
- Sarasvadi*, the name of a river. 231.
- Sarayuvà*, the name of a river. See *Déva*. 39.

- Satara*, a province on the coast of Coromandel. 42.
Sauze, a place on the coast of Malabar, not far from *Cochin*.
 121.
Sbaravadi, the name of a river. 231.
Shelon, a fortified place in *Carnate*. 63.
Shivagari, a place in *Madura*. 56.
Skrinagari. See *Allakandara*. 36.
Siam, a kingdom in the peninsula beyond the Ganges. 21.
Sina, or China. 21.
Sindacalla, a place in *Madura*. 56.
Sindhu, the western great river of India, which is commonly, but improperly, called the Indus. 231.
Sirgani, a place in *Tanjaur*. 65.
Son, a river in Hindoostan, which discharges itself into the Ganges.
 39.
Sultanpatnam, a place on the coast of Malabar which Tippoo Sultan caused to be spared. It is called also *Vaypur* or *Baypur*.
 139.
Suran, a place in *Tanjaur*. 65.
Sushindram, a town with a celebrated temple of the god *Kāma-dēva*, on the coast of Malabar. 112.

T.

- Tacaculam*, a fortified place in the kingdom of *Carnate*. 63.
Taliccri, a city on the coast of Malabar, a mile north from *Mabe*. It belongs to the English, and is an arsenal for the coast of Malabar. 143.
Tanghi, a place on the sea-coast not far from *Cochin*. 121.
Tangut, a kingdom in the interior part of Asia, lying north-west from China, which was conquered in 1202 by Gengis Khan.
 40.
Tanjaur, the name of a kingdom with its capital lying between the two arms of the *Caveri*. 7, 12, 29, 48, 65.
Tānnūr, a place on the coast of Malabar, called also *Tanor*, between *Paniani* and *Calicut*. 138.
Tatagari, a fortified place in the kingdom of *Carnate*. 63.
Tatta (*Tattanagur*), a city at that part of the *Sindhu* where it divides itself into several branches, called formerly *Pattalene* or *Pattala*. 35.
Tēdanāda, a place in the interior part of *Madura*. 56.
Tengacetti, a place on the coast of Malabar, not far from *Sadras*.
 72.
Terpunatre, the residence of the nominal king of *Cochin*. 134.
Tevāram, a place in *Madura*. 56.

Tevelacare,

- Tevelacare*, a place on the coast of Malabar which exports a great deal of pepper and cardamoms. 117.
- Timeri*, a fortified place in the kingdom of *Carnate*. 63.
- Tindacalla* (*Tinducalla*), in *Madura*, probably the *Tindis* of Arrian and Ptolemy. 31.
- Tindivanam*, a fortified place in the kingdom of *Carnate*. 63.
- Tirucolur*, the same. 63.
- Tirumala*, the same. 63.
- Tirumaladivafam*, that is, the temple of the god of the holy mountain. The Europeans call it *Tirumalevasen*. It lies in *Tanjaur*. 29.
- Tirumanur*, called also *Tremmanur*, lies in *Tanjaur*. 29, 47.
- Tirunamala*, corrupted into *Tirnamalet*, a place in *Carnate*. 28, 61.
- Tirunaveli* (*Tirnaveli*), a place in the interior part of *Madura*. 31, 56, 58, 65.
- Tirupati* (*Tirapati*), a fortified place in the kingdom of *Carnate*. 28, 61, 63.
- Tirupalur*, a place on the coast of *Coromandel*, not far from *Sadrás*. 73.
- Tiruvalur*, a place with a beautiful pagoda in the kingdom of *Tanjaur*. 47, 61.
- Tiruvanganur*, a fortress on the borders of *Tanjaur*, belonging to *Marava*. 47.
- Tiruvamatur*, a fortified place in the kingdom of *Carnate*. 63.
- Tiruvancada* (*Tiruvancor*, *Travancor*), a place on the coast of *Malabar*. 45, 58, 112.
- Tiruvandapuram* (*Tiruvandaram*), the summer residence of the king of *Travancor*. 113.
- Tiruvandapuram*, a place on the coast of *Malabar*. 8.
- Tiruvanelur*, a fortified place in the kingdom of *Carnate*. 63.
- Tiruvatur*, a fortified place in the same kingdom. 63.
- Továla*, a fortified place in *Travancor*, on the boundaries of *Marava*. 59, 103, 111.
- Tremmour*. See *Tirumanur*. 29.
- Tricinnaipalli*, a city on the *Caveri*. 47.
- Triciur*, a town and district on the *Malabar* coast, where the *Brabmans* have a celebrated seminary. 138.
- Tricolur*, that is, the town of the three ponds, in *Tanjaur*. 30, 60.
- Tiridi*, a fortified place in the kingdom of *Carnate*. 63.
- Tshandraragar* or *Schandranager*, lying to the north of *Calcutta* in *Bengal*; belonged formerly to the French, but at present is in the hands of the English. 39.
- Tumbannur*, a place on the coast of *Malabar*, which exports a great deal of pepper and cardamoms. 117.
- Tumböli*, a fishing village on the coast of *Malabar*, inhabited by Catholic Christians. 119, 121.

- Tunquin*, a kingdom in the peninsula beyond the Ganges. 21.
Turangaburam (*Torāngapuri*, also *Tranquebar*), the water-city, or horse-city; the factory of the Danes on the coast of Coromandel, and the chief place of the Danish missions. 29, 48, 65.
Tutucuri (*Tūtucudi*), a place on the coast of *Pescaria*. 31.
Tuvārēncurici, a place in the kingdom of *Madura*. 56.
Tuyam, a place washed by a river which flows into the sea on the coast of Malabar near *Cybika*. 117.

U.

- Uliamper* (*Diemper*), a place where the celebrated synod was held in the year 1599 against the Indian Nestorians. 123.
Utmalūr, corrupted into *Utmalar*, a place in *Carnate*. 28.
Utampaleām, a place in *Madura*. 31, 56.
Utamatūr, a fortified place in the kingdom of *Carnate*. 63.

V.

- Vaidakencolam*, a city in *Pescaria*. 31.
Vaikam (*Vaikatta*), a place and district belonging to the Brahmans near *Cochin*, with a seminary and a celebrated temple. 122.
Vaitravadi (*Vetravadi*), one of the largest rivers in India. 231.
Valavaley, the name of a river and place on the coast of Malabar, not far from Cape Comari. 103, 112.
Valdur, a fortified place in the kingdom of *Carnate*. 63.
Valiacada (*Paliacate*), a place lying on the sea-coast to the north of Madras. 60.
Valiapatnam, a place on the coast of Malabar. 144.
Valiotea, a town on the coast of *Travancor*. 113.
Vallam, a considerable city in *Tanjaur*, called also *Vellum*. 47.
Vandavagi, a fortified place in the kingdom of *Carnate*. 63.
Varugāpatti, a place in *Tanjaur*. 65.
Vayparra, that is, the three great rocks, a town near these rocks in *Pescaria*. 31.
Vaypi, a small island formed on the north side of *Cochin* in 1341 by an eruption of the sea. 126, 127.
Vaypur (*Baypur*). See *Sultanpatnam*. 104, 118, 138.
Velarru, a river in *Carnate*, which falls into the sea near *Porto-novo*. 59.
Veli. See *Canantora*. 113.
Velūr, a city in *Carnate*. 28, 42, 60.
Veluvāracotta, a place in the kingdom of *Madura*. 56.

Venares. See *Benares.* 37.

Vencàtiguiri (*Vencà i buri*), a place in *Carnate*, where the Jesuits formerly had a residence. 28, 64.

Vepur, an insignificant place not far from *Sadras.* 72.

Verapole (*Verapoli*), a town with a monastery on the coast of *Malabar.* 15, 128, 137.

Vettiscotta, an inland fortress in the kingdom of *Travancor.* 138.

Veyarru, a large river which flows through the kingdom of *Madura* and *Marava.* 44, 54.

Vicravandi, a fortified place in the kingdom of *Carnate.* 63.

Villamur, a fortified place in the kingdom of *Carnate.* 63.

Villanur (*Villenur*), in *Carnate.* 28.

Vindhia (*Vindhya*), a mountain in which the river *Rèrà* has its source. 232, 234.

Virapatnam, a town not far from *Pondicheri.* 18.

Visapur (*Visapur*, *Beljapur*), formerly a kingdom which, together with *Velur* and *Golconda*, was conquered by *Aureng-Zeb* in 1686. 42.

Y.

Yamuna, a river which takes its rise in *Sirinagur*, and falls into the *Ganges* near *Allabad.* It is called also the *Jumna* and *Dschumna.* 37.

Yindavalla, a place in *Madura.* 64.

THE END.

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